P-2442

002073

BHARAVI'S

KIRATARJUNIUM

CANTO I

287 9/154
1490

WITH THE COMMENTARY OF

MALLINATHA

EDITED BY

SARADARANJAN RAY, VIDYAVINODA, M.A.,

Principal, Vidyasagar College

WITH

ANALYSIS, ANGLO-SANSKRIT NOTES, ETC. ETC.

S. RAY & CO.

11/1, Esplanade and *90/3A, Harrison Road,*

CALCUTTA.

Also *Johnson Road,*

DACCA.

Price Re. 1/4.

THE TITLE OF THE BOOK

The name of the book, viz, किरातार्जुनीय, is obtained from the central theme of the poem, namely, Arjuna's fight with Siva in the guise of a Kirata, described in the 15th, 16th, 17th and 18th Cantos.

किरातश्च अर्जुनश्च किरातार्जुनौ, द्वन्द्व। तौ अधिकृत्य कृतम् काव्यम् = किरातार्जुन + छ किरातार्जुनीयम्। The छ does not elide here, for "लुबाख्यायिकाभ्यो बहुलम्" does not apply because this book is a kavya whereas an आख्यायिका is a prose composition. किरातार्जुन being a द्वन्द्व compound the affix छ comes in by the rule "शिशु-क्रन्द-यमसभ-द्वन्द्व-इन्द्रजननादिभ्यश्छः"—शिशुक्रन्द, यमसभ, द्वन्द्व compounds and words of the इन्द्रजननादि class take छ in the sense of "a book on it" (तदधिकृत्य कृतो ग्रन्थः)। c.f. वाक्यपदीय।

PREFACE

This edition of Bharavi's Kiratarjuniyam is intended for students preparing for examinations under the Indian Universities.

The text is followed by an analysis of both language and thought of the verse entitled the Prakasika. Next come the Prose order, Translations, Explanation, Tika named the Ghantapatha by Mallinatha, Notes on Mallinatha, Anglo-Sanskrit Notes under the heading *Charcha* (चर्चा) in the order herein exhibited.

In editing the Ghantapatha I have consulted (1) The Nirnayasagara Press Edition, (2) Tarkavachaspati's edition, (3) Gosvami's edition. Unfortunately these are all corrupt. Thus, as previously in the Sisupala, in several places I have been left to my own resources; and, with a view to get a meaning out of my text I have hazarded guesses within brackets with a query attached, thus (?). Besides, very often it has been found that two or three lines utterly disconnected have been merged into a single line or a single line broken up into two or three in a manner puzzling in the extreme. I have tried to restore order in such cases but with what success it is for my readers to judge.

The manuscript for this book was prepared at a time when I had lots of other pressing engagements to attend to. In fact I had no mind to take up this book in hand this year. My son Sriman Kumudranjan Ray, M.A., however, volunteered to go through the drudgery of writing out the manuscript. But for his timely help the book could not have been published this session at all. The Bengali Translation, the Notes on Mallinatha and the Charcha are his work revised by me.

CALCUTTA,
July, 27, *1922*.

SARADARANJAN RAY.

INTRODUCTION

I. THE POEM.

The Kiratarjuniyam, the only work known of the poet Bharavi, describes the fight of Arjuna with Lord Siva disguised as a *Kirata*. This is the story :—

While wandering in the woods after the loss of his kingdom at dice, Yudhishthira clearly foresaw the great struggle that would follow the year of his residence *incognito*. He also knew that his success in the encounter largely rested upon Arjuna's skill as an archer. But what archery Arjuna knew he had learnt from Drona, and Drona would be an adversary then. Besides he would have to reckon with the mighty Bhishma and the implacable Karna.

In these circumstances Yudhisthira, advised by Vyasa, thought it necessary to add to Arjuna's knowledge of missiles. Now the human Science of Archery was seen in perfection in Bhishma and Drona. Hence for the proper equipment of Arjuna for the fight it was imperative that he should master divine weapons.

Accordingly Arjuna was sent to heaven. He approached Indra who told him to win Lord Siva's favour first.

While engaged in propitiating Lord Siva as advised, a boar of prodigious proportions, a demon in disguise set at him by Duryodhana, made a dash towards him. Arjuna promptly pierced him with an arrow and simultaneously a second arrow shot by the leader of a band of Kiratas out a-hunting also struck the boar.

Both Arjuna and the Kirata leader claimed the boar as his prize. Soon they came to blows over it and it was then seen

at the Kirata was no other than Lord Siva himself come to est Arjuna's prowess. The Lord was mightily pleased with Arjuna for his pluck and taught him some rare missiles. ow followed the other gods each imparting to Arjuna the knowledge of his own weapon.

Having thus gained his end Arjuna returned to Yudhishira in Dvaitavana.

This story is told here in eighteen Cantos. It is substantially the same as is seen in the Mahabharatam. The alterations are very few and quite immaterial.

II. ESTIMATE

It seems this single work gave the poet a name and a fame in ancient India. The line "कविताश्रितकालिदासभारविकीर्त्तिः" of the Aihole Inscription of 634 A. D. places the fame of Bharavi almost in the same level with that of Kalidasa. The estimate is a flattering one to Bharavi.

On referring to the Kiratarjuniyam for the source of this eulogy we fail to notice anything like the flow of Kalidasa's poetry. The language is heavy and often repulsive; so much so that Mallinatha compares it to the rough and tough cover of the cocoanut—"नारिकेलफलसम्मितं वचो भारवेः"। Outburst of feelings—poetry of the heart—is conspicuous by its absence except perhaps in the few verses towards the close of Canto XVIII.

As a set off against all this we notice that the description of Autumn in Canto IV, as well as that of the Himalaya in Canto V, is not bad though the influence of Kalidasa is visible almost in every verse of the latter.

Moreover, the language is unattractive not because the poet's style is intolerably laboured, though laboured it is to a

certain extent, but because through an anxiety, perhaps, to show off his mastery of grammar and lexicon, he now and then introduces uncouth words and compounds, often in senses more than one, that stagger the ordinary reader and disgust the true critic. Hence it is that Mallinatha exclaims almost in rebuke—"नानानिबन्धविषमैकपदैर्नितान्तसाश्वङ्कचंक्रमणखिन्नधियामशङ्कम्। कर्त्तुं प्रवेशमिह भारविकाव्यबन्धे घण्टापथं कमपि नूतनमातनिष्ये॥" On the other hand these offer good illustrations to the learner and his professor. For this reason the poem, though the despair of the critic, is the delight of the mere grammarian and lexicographer.

But grammarians and lexicographers form by far the majority of people whose opinion counts in such matters. It is thus no wonder that the Kirata should acquire celebrity. Again the rough exterior of the verses of the poem often enclose an agreeable interior—embody noble thoughts and sentiments that have extorted from the minority too the appreciation "भारवेरर्थगौरवम्"। Some of the fine sayings of the poet have become familiar quotations.

III. THE POET

Age. (*a*). The author of this work is an old poet. The Kirata is freely quoted in books of reference. The earliest quotation that I have been able to trace is in the Kasika Vritti of Jayaditya. Commenting on the rule "प्रकाशनस्थेयाख्ययोश्च" (Panini, I. 3. 23), Jayaditya gives the example "संशय्य कर्णादिषु तिष्ठते यः" which is the second line of Kirata, III, 14. Now Prof. Max Muller, on the testimony of the Chinese traveller I-tsing who visited India in 673 A. D., infers that the Kasika cannot be given a later date than 660 A. D.

But long before Jayaditya wrote his Vritti, the Kirata had become an authoritative work on usages of Grammar, or Jayaditya would not have drawn from it to illustrate his rule.

What time is necessary for a mere poem to acquire such an authority and in the eye of a Grammarian of Jayaditya's standing ? Veneration by generations of Grammarians alone can achieve it. I believe the interval cannot be less than 200 years. If then the example in the Kasika is not an interpolation—there are grounds to suspect its authenticity—the Kirata cannot be placed later than 460 A. D.

Age. (*b*). The earliest mention of the poets's name occurs in the Aihole Inscription which contains this verse—

येनायोजि नवेऽश्मस्थिरमर्थविधौ विवेकिना जिनवेश्म ।
स विजयतां रविकीर्त्तिः कविताश्रितकालिदासभारविकीर्त्तिः ॥

The Inscription gives its date thus—

पञ्चाशत्सु कलौ काले षट्सु पञ्चशतासु च ।
समासु समतीतासु शकानामपि भूभुजाम् ॥

This gives the Saka year 556, *i.e.*, 634 A. D. Allowing an interval of 100 years between the poet and रविकीर्त्ति, it seems that Bharavi flourished about 534 A.D.

The calculations (*a*) and (*b*) do not agree, perhaps because each involves a period of guess. The mean of the two, *i.e.*, 497 A.D. is probably nearer the truth.

Country. (*a*). In Canto XVIII (Sl. 5) occurs the verse

उरसि शूलभृतः प्रहिता मुहुः प्रतिहतिं ययुरर्जुनमुष्टयः ।
भशरया इव सह्यमहीभृतः पृथुनि सानुनि सिन्धुमहोर्मयः ॥

The sense is—Arjuna's buffeting against Siva's chest proved as futile as the battering of the sea against the Sahya hills.

This is a comparison. The object is to give a vivid impression of the futility of the buffeting. But the buffeting is a past event and one of which the reader has no experience. It

can therefore produce no impression on him. Hence the attempt to obtain an impression by comparing it with the *familiar* phenomenon of the surge beating in vain against the Sahya hills.

But the play of the surge can be familiar only to a native of the west coast of India. Hence the poets' birth-place was somewhere in the west coast.

Country. (*b*). The last verse of Canto I has the line "शिथिलवसुमगाधे मग्नमापत्पयोधौ" which implies—Yudhishthira has sunk into a sea of distress like the sun sinking into the sea at dusk. Again we read "तत्प्रियार्थमिव यातुमधास्तं भानुमानुपपयोधि खलम्बे" (IX, 2) also "सामि मज्जति रवौ न विरेजे" (IX 5). It is usual with poets to speak of the setting sun as going behind a hill (अस्ताचल) ; but our poet says it sinks into the sea.

A native of the west coast of India every day sees the sun go down under the waters of the Arabian Sea ; so he alone can speak of the setting of the sun as its immersion into the waters of the sea. We may say then with some amount of certainty that Bharavi lived somewhere in the west coast of India.

Religion. (*a*). There are numerous passages in the Kirata extolling Siva. References to Vishnu are rare. Arjuna's prayer to Siva towards the close of Canto XVIII is so feelingly expressed that it looks like the poet's own homage to his divinity. The poet seems to have been a Staunch Saiva.

Religion. (*b*). Comparison with Magha's Sisupalavadham furnishes a striking confirmation of the above. Magha came several centuries after Bharavi. He was a devout Vaishnava perhaps a neighbour of Bharavi and as learned as he in Sanskrit lore. In his Sisupala he has embodied everything that attracts people to the Kirata with the only difference that that he replaces Siva by Vishnu. The display of Grammatical and Lexicographical knowledge is there ; the variety of metres

and figures of speech is in the same profusion ; the topics discussed are the same, and some time in the same order ; even the hobby of having the name of Lakshmi uttered in the last verse of each Canto is not too trivial to let alone. Such of Bharavi's thoughts and ideas as are worth anything have all been adopted.

Even the characters of the Kirata have their counterparts in the Sisupala ; Vyasa makes room for Narada ; Bhima gives way to Balarama, Yudhishthira to Uddhava.

Such wholesale misappropriation cannot be without a purpose. And what is that purpose ? Certainly not to pass off the adaptations as his own creation.

At the time, the Kirata was the only book of its kind ; scholars all over India were familiar with its contents and would not be easily duped. Any claim to originality with respect to these adaptations would bring to author of the claim to disgrace. What then did move Magha to this piracy ? No answer is given because the question was never asked. Let us hazard a guess.

Sectarian antipathy between the followers of Siva and Vishnu was very keen in the old days. In Bengal even to this day its bitterness is felt here and there. The Bengali poet Dasarathi has put it very humorously in his "Feud between Saktas and Vaishnavas" how each of these two sects would prefer its own tank, its own market-place, and so forth to one belonging to the other sect.

We have seen that there are passages in the Kirata that favour the assumption that Bharavi was a Saiva. Readers of the Sisupala again see that the book discloses grounds to suppose that Magha was a Vaishnava. If these are true inferences we have here in the Kirata a poem written by a Saiva and belauding the glory of Siva which Vaishnavas all over India are forced to

read and admire through sheer want of a similar book on Vishnu from the pen of a Vaishnava. Remembering the feud, it is natural that Vaishnavas should smart under this humiliation and sigh for a poem written along Vaishnava lines that would make them independent of the Kirata.

At last comes Magha to their rescue with his Sisupala. The book is at once received by them with acclamation, and as Vaishnavas overwhelmingly out-number Saivas, in Bengal at least, practically the Sisupala suppresses the Kirata. This explains the saying—

"तावद्भाभारवेर्भाति यावन्माघस्य नोदयः।
उदिते तु पुनर्माघे भारवेर्भा रवेरिव॥"

IV. CANTO I.

Yudhishthira's emissary comes in with news relating to the state-policy of Duryodhana (1-2).

From him the king learns that his enemy is fully prepared to resist him if he demands back his kingdom after the expiry of the stipulated period of 13 years (3-25).

The king dismisses the emissary and communicates the news to his wife and brothers (26).

Draupadi is upset by the news and exhorts the king for immediate action (27-46).

टीकाकृतो मङ्गलाचरणम्

अर्द्धाङ्गीकृतदाम्पत्यमपि गाढ़ानुरागि यत् ।
पित्रभ्यां जगतस्तस्मै कस्मैचिन्महसे नमः ॥ १ ॥

Salutation unto that inconceivable Light—the parents of the universe—wherein is seen deep attachment though with conjugal duties half observed [*Also*—wherein husband and wife are each made into a half of the body]. 1.

आलम्बे जगदालम्बं हेरम्बचरणाम्बुजम् ।
शुष्यन्ति यद्रजःस्पर्शात् सद्यः प्रत्यूहवार्द्धयः ॥ २ ॥

I cling to the lotus-like feet of Heramba, the prop of the world, at the touch of whose dust oceans of obstacles instantly dry up. 2.

तद्दिव्यमव्ययं धाम सारस्वतमुपास्महे ।
यत्प्रसादात् प्रलीयन्ते मोहान्धतमसच्छटाः ॥ ३ ॥

I adore the divine eternal majesty of Sarasvati, through whose favour is destroyed the array of the blinding darkness of ignorance. 3.

वाणीं काणभुजीमजीगणदवाशासीच्च वैयासकी-
मन्तस्तत्त्वमरंस्त पन्नगगवीगुम्फेषु चाजागरीत् ।
वाचामाचकलद्रहस्यमखिलं यश्चात्तपादस्फुरां
लोकेऽभूदयदुपज्ञमेव विदुषां सौजन्यजन्यं यशः ॥ ४ ॥
मल्लिनाथकविः सोऽयं मन्दात्मानुजिघृक्षया ।
तत् किरातार्जुनीयाख्यं काव्यं व्याख्यातुमिच्छति ॥ ५ ॥

Mallinatha the poet who mastered the tenets of Kanada and preached those of Vyasa, who revelled in the depths of

the Tantras, who spent sleepless nights over the compilations of Patanjali, who counted and collected all the secrets of the sayings of Akshapada (Gotama), with whom originated indeed the fame of the learned proceeding from civility, is about to explain that well-known *kavya* called the Kiratarjuniya with a view to favour the dull-witted. 4-5.

नारिकेलफलसम्मितं वचो भारवेः सपदि तद्विभज्यते ।
स्वादयन्तु रसगर्भनिर्भरं सारमस्य रसिका यथेप्सितम् ॥ ६ ॥

Bharavi's famous speech resembling the fruit of the cocoanut tree is being analysed ; lovers of sentiment may as they like enjoy its kernel which is full of a luscious burden within. 6.

नानानिबन्धविषमैकपदैर्नितान्तं
साशङ्कचङ्क्रमणखिन्नधियामशङ्कम् ।
कर्त्तुं प्रवेशमिह भारविकाव्यबन्धे
घण्टापथं कमपि नूतनमातनिष्ये ॥ ७ ॥

I shall construct a new and wonderful Ghantapatha (*lit.* a 60 feet wide road) to secure unhesitating entry into this poem of Bharavi to those whose heart fails them on account of the excessively timid progress through words that look similar but are un-even (*i.e.* different) owing to difference in derivation. 7.

इहान्वयमुखेनैव सर्वं व्याख्यायते मया ।
नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते ॥ ८ ॥

Here by the prose order itself everything is being explained by me. Nothing unfounded is being written or irrelevant being said. 8.

किरातार्जुनीयम् ।

प्रथमः सर्गः ।

1. A Forest-ranger with news.

श्रियः कुरूणामधिपस्य पालनीं
प्रजासु वृत्तिं यमयुङ्क्त वेदितुम् ।
स वर्णिलिङ्गी विदितः समाययौ
युधिष्ठिरं द्वैतवने वनेचरः ॥ १ ॥

Prakasika.—स वनेचरः द्वैतवने युधिष्ठिरं समाययौ [That forest-ranger came back to Yudhisthira at the forest named Dvaitavana]. Which forest-ranger ?—कुरूणामधिपस्य वृत्तिं वेदितुं यम् अयुङ्क्त सः [The same who was commissioned by Yudhishthira with a view to know all about the measures taken by the new ruler of the land of the Kuru country]. Which measures ?—प्रजासु वृत्तिम् [The measures adopted with respect to the people]. What sort of measures ?—श्रियः पालनीं वृत्तिं वेदितुम् [Measures adopted for the stability of his ill-acquired kingdom]. Did he come back successful ?—सः वर्णिलिङ्गी (भूत्वा) विदितः (सन्) समाययौ [Yes, he did ; for the success of his plans he adopted the garb of an

ascetic and then mixed freely with people without rousing suspicion. After having gathered all his informations he returned to report to Yudhishthira].

Prose and Synonyms.—कुरूणाम् (कुरुदेशस्य) अधिपस्य (राज्ञः) श्रियः पालनीम् (राजलक्ष्म्याः संरक्षणीम्—राज्यरक्षाविधायिनीम्) प्रजासु (जनेषु विषये) वृत्तिम् (व्यवहारम्) वेदितुम् (ज्ञातुम्) यम् अयुङ्क्त (नियुक्तवान्) वर्णिलिङ्गी (यतिवेषः) स वनेचरः (किरातः) विदितः (विज्ञातवृत्तान्तः सन्) द्वैतवने (द्वैत-नामके तपोवने) युधिष्ठिरं समाययौ (सम्प्राप्तः)। Or better thus—यं कुरूणामधिपस्य श्रियं पालनीं प्रजासु वृत्तिं वेदितुम् अयुङ्क्त, वर्णिलिङ्गी (भूत्वा) विदितः (सन्) स वनेचरः द्वैतवने युधिष्ठिरं समाययौ ॥ १ ॥

N. B.—Malli. does not connect वर्णिलिङ्गी with विदितः (see his Tika). The construction वर्णिलिङ्गी (भूत्वा) विदितः seems better (see *Charcha*).

English.—That forest-ranger, whom he had commissioned with a view to know the attitude of the king of the Kuru country towards his subjects assumed for the protection of his Fortune, came back well-informed disguised as an ascetic, to Yudhishthira in the Dvaitavana. Or—That forest-ranger ...came back to Yudhishthira...being well informed in the guise of an ascetic.

Bengali.—কুরুরাজ রাজ্যরক্ষার অভিপ্রায়ে প্রজাগণের সহিত কিরূপ ব্যবহার করিতেছেন তাহা জানিবার জন্য যুধিষ্ঠির যাহাকে নিযুক্ত করিয়াছিলেন, সেই বনবাসী কিরাত সমস্ত অবগত হইয়া ব্রহ্মচারীর বেষে যুধিষ্ঠিরের নিকট দ্বৈতবনে ফিরিয়া আসিল। Or—কুরুরাজ···কিরাত ব্রহ্মচারীর বেষে সমস্ত অবগত হইয়া যুধিষ্ঠিরের &c.

Explanation.—Yudhishthira succeeded his father Pandu to the throne of the Kuru country. His cousin Duryodhana having planned his downfall challenged him at dice, made him stake his whole Fortune and won by trickery. The next bet

was 12 years' stay in forest with the whole family. Yudhisthira lost this too. He then retired to the Kamyaka forest and thence to the Dvaita forest. While there, through curiosity as well as policy, he wanted to know how Duryodhana was forming as a ruler and employed a trusted forest-ranger to gather information. This man disguised as an ascetic repaired to Hastinapura mixed, freely with the people there, and pumped them fully about their new king. Thus having got possession of all details he came back to Yudhishthira in the Dvaita forest.

Mallinatha.—अथ तत्रभवान् भारविनामा कविः "कान्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये। सद्यः परनिर्वृतये कान्तासम्मिततयोपदेशयुजे॥" इत्याद्यालङ्कारिकवचनप्रामाण्यात् काव्यस्य अनेकश्रेयःसाधनतां, "काव्यालापांश्च वर्जयेत्" इति निषेधस्य असत्काव्यविषयताच्च पश्यन् किरातार्जुनीयाख्यं महाकाव्यं चिकीर्षुः, चिकीर्षितार्थाविघ्नपरिसमाप्ति-सम्प्रदायाविच्छेद-लक्षणफलसाधनत्वात् "आशीर्नमस्क्रिया-वस्तुनिर्देशो वापि तन्मुखम्" इत्याद्याशीर्वादा (? इत्याशीर्वादा) द्यन्यतमस्य प्रबन्ध-मुखलक्षणत्वाच्च, वनेचरस्य युधिष्ठिरप्राप्तिरूपं वस्तु (? आदौ श्रीशब्दपूर्वकं) निर्दिशन् कथामुपक्षिपति, श्रिय इति [1]। [आदितः श्रीशब्दप्रयोगात् वर्णगणादिशुद्धिरत्र उपयुज्यते। तदुक्तम् "देवतावाचकाः शब्दा ये च भद्रादिवाचकाः। ते सर्वे नैव निन्द्याः स्युर्लिपितो गणतोऽपि वा॥" इति [2]] कुरूणां निवासाः (? निवासः) कुरवो जनपदाः (? जनपदः) ["तस्य निवासः" इत्यण् प्रत्ययः। "जनपदे लुप्" [3]] तेषाम 'धिपस्य' दुर्योधनस्य सम्बन्धिनीम् [शेषे षष्ठी] 'श्रियो' राजलक्ष्म्याः, ["कर्तृकर्मणोः कृति" इति कर्मणि षष्ठी] पाल्यतेऽनयेति 'पालनी' तां प्रतिष्ठापिकामित्यर्थः। प्रजारागमूलत्वात् सम्पद इति भावः। ["करणाधिकरणयोश्च" इति सूत्रेण अत्र करणे ल्युट्। "टिड्ढाणञ्"—इत्यादिना ङीप् [4]] 'प्रजासु' जनेषु विषये ["प्रजा स्यात् सन्ततौ जने" इत्यमरः] 'वृत्तिं' व्यवहारं 'वेदितुं' ज्ञातुं यं वनेचरम् 'अयुङ्क्त' नियुक्तवान्। वर्णः प्रशस्ति-रस्यास्तीति वर्णी ब्रह्मचारी [तदुक्तम् "स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम्। सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरेव च॥ एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः। विपरीतं ब्रह्मचर्य्यमेतदेवाष्टलक्षणम्॥" एतदष्टविधमैथुनाभावः प्रशस्तिः। "वर्णात्

ब्रह्मचारिणि" इति इनि प्रत्ययः [5]] तस्य लिङ्गं चिह्नमस्यास्तीति 'वर्णिलिङ्गी' ब्रह्मचारिवेषवानित्यर्थः। स नियुक्तः वने चरतीति 'वनेचरः' किरातः ["भेदाः किरातशबरपुलिन्दा म्लेच्छजातयः" इत्यमरः। "चरेष्टः" इति ट-प्रत्ययः। "तत्पुरुषे कृति बहुलम्" इत्यलुक्[6]] विदितं वेदनमस्यास्तीति विदितः परब्रह्मतान्तज्ञानवान् इत्यर्थः ["अर्श आदिभ्योऽच्" इत्यच्प्रत्ययः। अथवा कर्तरि कर्मधर्मोपचारात् विदितब्रह्मतान्तो विदित इत्युच्यते। उभयत्रापि "पीता गावः, भुक्ता ब्राह्मणाः, विभक्ता भ्रातरः" इत्यादिवत् साधुत्वं। न तु कर्तरि क्तः, सकर्मकेभ्यस्तस्य विधानाभावात्। अतएव भाष्यकारः "अकारी मत्वर्थीयः। विभक्तमेषामस्तीति विभक्ताः, पीतमेषामस्तीति पीताः, भुक्तमेषामस्तीति भुक्ताः इति सर्वत्र। अथवा उत्तरपदलोपोऽत्र द्रष्टव्यः, विभक्तधना विभक्ताः, पीतोदकाः पीताः, भुक्तान्ना भुक्ता इति"। अत्र लोपशब्दार्थमाह कैयटः, "गम्यार्थस्य अप्रयोग एव लोपोऽभिमतः। 'विभक्ता भ्रातरः' इत्यत्र च धनस्य यद्विभक्तत्वं तत् भ्रातृष्वुपचर्य्यते। 'पीता गावः' इत्यत्राप्युदकस्य पीतत्वं गोषु आरोप्यते। 'भुक्ता ब्राह्मणाः' इत्यत्र अन्नस्य भुक्तत्वं ब्राह्मणेषु उपचर्य्यते" इति। एतेन "वनाय पीतप्रतिबद्धवत्साम्" इति "पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या" एवमादयो व्याख्याताः। अथवा विदितो विदितवान् सकर्मकादप्यविवक्षिते कर्मणि कर्तरि क्तः। "आश्रितः कर्त्ता" इत्यादौ यथा। आहुः—"धातोरर्थान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात्। प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया॥" इति। प्रतिहारादिना ज्ञापित इति वा"।[7]] 'द्वैतवने' द्वैताख्ये तपोवने। यद्वा द्वे इते याते यस्मात् तत् द्वीतम्। द्वीतमेव द्वैतम्। तच्च तद्वनच्च, तस्मिन्। शोकमोहादिरहिते इत्यर्थः [8]। युधि रणे स्थिरं 'युधिष्ठिरं'। धर्मराजम् ["हलदन्तात् सप्तम्याः संज्ञायाम्" इत्यलुक्। "गवियुधिभ्याम् स्थिरः" इति षत्वम् [9]। 'समाययौ' सम्प्राप्तः [अत्र "वने वनेचरः" इति द्वयोः स्वरव्यञ्जनसमुदाययोरेकधैव आवृत्त्या वृत्त्यनुप्रासो नामालङ्कारः। अस्मिन् सर्गे वंशस्थं वृत्तम्। तस्य लक्षणम् "जतौ तु वंशस्थमुदीरितं जरौ" इति [10]]॥ १॥

NOTES ON MALLI.

1. **अथ** &c.—Now the respected poet Bharavi, wishing to write the poem named Kiratarjuniya, introduces the story

alluding at the very outset, with the use of the word *Sri*, to the subject matter, namely, meeting of the forest-ranger with Yudhishthira. He does this for two reasons:—first, the mention of श्री secures an un-interrupted finish of the work aimed at, and also its end in the shape of a permanent school of followers; secondly, the opening of a poem has to be one of आशिस् &c. by the dictum "आशीर्नमस्क्रिया—" Its commencement must be, (*a*) a benediction, (*b*) a salutation, (*c*) statement of the subject-matter. He writes the poem because he sees that a poem secures many advantages (confers many benefits) as declared by Rhetoricians (*viz.* "काव्यं यशसे—" A poem brings fame and wealth; teaches manners and customs; removes evil; forthwith affords supreme bliss; imparts instruction while behaving like a wife) and that prohibitions like "काव्यालापान्—" (Even the talk of a poem should be avoided) refer to inferior poems. [*N. B.* (*a*)—The printed editions here read इत्याद्याशीर्वादाद्यन्यतमस्य। Evidently इत्याद्या is a copyists' slip for इत्या। इत्याशीर्वादाद्यन्यतमस्य means इति अनेन श्लोकार्द्धेन "आशीर्नमस्क्रिया—" इत्यादिना आशी र्वादादीनांवयाणाम् अन्यतमस्य। (*b*) आदौ श्रीशब्दपूर्वकम् is omitted in all the printed editions. This makes the passage meaningless. As it stands it makes any one of आशिस् &c. the *cause* for चिकीर्षितार्थाविघ्न &c. which is absurd. अविघ्नपरिसमाप्ति &c. are secured by the mention of the word श्री at the very outset; hence आदौ श्रीशब्द &c is necessary. This portion of the commentary is common to Malli's Bharavi and Magha. आदौ श्रीशब्द etc. occurs in Magha. Hence I think the omission of it here is a copyists' slip.]

2. आदित: &c.—Here purity of the initial *letter* and *triad* is secured by the use of the word *Sri* at the opening. It is said —words signifying a divinity a blessing &c., are not to be condemned from consideration of the initial *letter* and *triad*.

[*N. B.*—Letters are supposed to have mystic significations attached to them. Thus in Raghu I, which opens with the triad वागर्था which is a मगण (see notes on metre at the end) Malli. says this is auspicious—"शुभदो मो भूमिमय:।" Of this गण again the letter व, which leads is supposed to be an emblem of immortality and therefore very auspicious—"वकारस्य अमृतबीजत्वात् प्रचयगमनादिसिद्धि:." Here neither the letter श्र nor the triad श्रिय: कु which is a जगण has anything to recommend it, so Malli offers the excuse that श्री being देवतावाचक, more than makes up for this apparent defect.] 3. तस्य &c.—Here the affix is अण् added after कुरु by the rule "तस्य निवास:" and the अण् disappears by the rule "जनपदे लुप्" (see *Charcha*). *N. B.*—Here the usual readings निवासा: and जनपदा: are faulty. The singular is expected. Only one जनपद is intended, hence कुरवो जनपद: not कुरवो जनपदा:। Hence also निवासो जनपद: not निवासा: जनपदा:। 4. पालनी is formed by adding ल्युट् करणे by "करणा—" and then ङीप् is attached by "टिड्ढाणञ्—" (see *Charcha*). 5. एतत् etc. वर्ण means प्रशस्ति (Brahmacharya) which is opposed to sexuality. इनि is attached by the rule "वर्णात्—" (see *Char.*). 6. भेदा: etc. Amara says that किरात, शबर and पुलिन्द are different kinds of म्लेच्छजाति। The ट in वनेचर is by "चरेष्ट:" and the विभक्ति in वने is retained by the rule "तत्पुरुषे—" (see *Char.*). 7. अर्ह etc. विदित: is

formed by adding अच् to विदित by "अर्श आदि—" (see *Char.*). Or विदितः means विदितवृत्तान्तः the attribute of the कर्म (*i. e.* वृत्तान्त) is transferred to the कर्त्ता (*i. e.* बनेचर)। By this transference the बनेचर becomes विदित though really the वृत्तान्त is विदित। Both these methods are regular as in पीता गावः &c. The क्त is not in the active voice, for in the active voice it is available after intransitive roots only, whereas विद् (to know) is transitive. Hence it is that the Bhashya says that in पीता गावः &c. there is मत्वर्थीयः अच् (*viz.* पीतमेषामस्तीति पीताः &c.) Or there is elision of the उत्तरपद (*viz.* पीताः means पीतोदकाः, विभक्ताः means विभक्तधनाः and lastly भुक्ताः means भुक्तान्नाः)"। Kaiyyata explain the meaning of the word elision (लोप) thus—Elision here means absence of direct mention of what is obvious. Thus in विभक्ता भ्रातरः the partition of wealth is transferred to the brothers. In पीता गावः the drinking of milk is transferred to the cows. In भुक्ता ब्राह्मणाः the eating of rice is transferred to the Brahmanas. (Similarly here also the knowledge of the measures is attributed to the knower, the forest-ranger). In this manner instances like "वनाय पीतप्रतिबद्धवत्साम्" and "पातुं न प्रथमं—" &c. are also explained. Or विदित means विदितवान्, the क्त being in the active voice. Though the root विद् is सकर्मक yet it is regarded as an अकर्मक one, because the speaker does not want to refer to the कर्म. A similar instance is seen in "आश्रितः कर्त्ता"। When the कर्म of a transitive verb is अविवक्षित the root is regarded as intransitive by the dictum "धातोरर्थान्तरे—" (see *Char.*). Or again विदित has क्त in the कर्मवाच्य the meaning being, he was known (विदित),

i.e., Yudhisthira was informed of his arrival by warders &c. 8. शोक etc. The sense is, above grief, dejection &c. 9. हल etc.—The विभक्ति in युधि is retained by the rule "हलदन्तात्—" and then there is षत्व in स्थिर by "गवि—" (see *Char.*). 10. अच etc.—The अलङ्कार here is वृत्त्यनुप्रास because of the repetition for once of a group of vowels and consonants in "वने वने—"। In this canto the metre is वंशस्थ the definition being—the triads ज, त, ज, र in order are called वंशस्थ, (see Note on metre at the end).

CHARCHA.

1. श्रियः—श्रयति पुरुषमिति श्रि + क्विप् कर्त्तरि श्रीः The Royal Fortune, राजलक्ष्मीः। तस्याः। कृद्योगे कर्मणि षष्ठी by the rule "कर्तृकर्मणो कृति"—कर्त्ता and कर्म take षष्ठी in connection with a कृदन्त word. Here the कृदन्त word is पालनीम्। The इ of the root श्रि is lengthened by the Varttika "क्विप् वचिप्रच्छि-आयतस्तु कट-जु-श्रीणां दीर्घोऽसम्प्रसारणञ्च"। तिङ्योगे, श्रीः पाल्यते ; कृद्योगे, श्रियः पालनी।

2. कुरूणाम्—कुरु is the name of a race of Kshattriyas. कुरूणां निवासी जनपदः कुरवः ; the affix अण्, which is to be attached to the word कुरु by the rule "तस्य निवासः" disappears by the rule "जनपदे लुप्"। Again the word कुरु, though meaning a single kingdom, is in the plural by the rule "लुपि युक्तवत् व्यक्तिवचने"—when disappearance of an affix is enjoined by the word लुप्, it is to be understood that the *gender* and *number* of the word derived, are to be the same as those of the stem. Hence कुरूणाम् indicating a plural idea, we get कुरवः जनपदः। शेषसम्बन्धे षष्ठी। The सम्बन्ध is with अधिपस्य।

3. अधिपस्य—अधिपातीति अधि + पा + क कर्त्तरि अधिपः king. The क is attached by the rule "आतश्चोपसर्गे"—आकारान्त roots take क when preceded by an उपसर्ग। तस्य। शेषे षष्ठी। The सम्बन्ध is with वृत्तिम्।

4. पालनीम्—पाल्यते अनया इति पा + ल्युट् करणे + ङीप् स्त्रियाम् पालनी protector. ताम्। Qual. वृत्तिम्। The ल्युट् is attached by the rule "करणाधिकरणयोश्च"—ल्युट् is attached also in करण and अधिकरणवाच्य। Then ङीप् comes in by "टिड्ढाणञ्-द्वयसज्-दघ्नञ्-मात्रच्-तयप्-ठक्-ठञ्-कञ्-क्वरपः"—ङीप् comes after अकारान्त words derived with the affixes ढ, अण्, अञ् etc. and an affix that drops ट, but not if the word is at the end of a बहुव्रीहि। Here पालनी has ल्युट् which drops ट, hence the ङीप्।

5. प्रजासु—प्र + जन + ड कर्त्तरि + टाप् स्त्रियाम् प्रजा। तासु। Among the subjects. विषयाधिकरणे ७मी। प्रजा means both offspring and subject. cf. "प्रजाः प्रजाः स्वा इव तन्वयित्वा" etc. Sak.

6. वृत्तिम्—वर्त्तते अनया इति वृत् + क्तिन् करणे वृत्तिः measures. ताम्। Obj. of वेदितुम्।

7. अयुङ्क्त—युज (रुधादि) + लङ् त employed. Nom. युधिष्ठिरः understood. [युनक्ति—युङ्क्ते, अयुनक्, लुङ् अयुजत्—अयौक्षीत्]। कर्त्रभिप्राये क्रियाफले आत्मनेपदम्। Yudhishthira employed him for his own benefit. He himself wanted to know (वेदितुम्), the वनेचर was but a medium.

8. वेदितुम्—विद् + तुमुन् भावे to know. The knowledge is Yudhishthira's own. He knows through the वनेचर। Of course this implies that the वनेचर too should know. But the forester's knowledge is merely to communicate it to Yudhisthira and

not to benefit himself. Hence Yudhisthira is the कर्त्ता of both योजनक्रिया and वेदनक्रिया, consequently the तुमुन् in वेदितुम् is quite regular. Note also that in the Prose order we say वेदितुं यमयुङ्क्त not यं वेदितुमयुङ्क्त। The latter makes the forester's knowledge prominent while the former makes the forester a mere instrument. The अदादि and तुदादि roots give वेदितुम् while from the दिवादि and रुधादि roots we get वेत्तुम् without इट्।

9. वर्णिलिङ्गी—वर्ण is ब्रह्मचर्य्य। वर्णः अस्यास्तीति वर्णी a Brahmachari. इनि is by "वर्णाद्ब्रह्मचारिणि"—वर्ण takes इनि मत्वर्थीय when meaning a ब्रह्मचारी। तस्य लिङ्गम् वर्णिलिङ्गम्—षष्ठीतत्। वर्णिलिङ्गमस्य अस्तीति वर्णिलिङ्गी (वर्णिलिङ्ग + इन्)। Pred. of वनेचरः। The construction is स वनेचरः वर्णिलिङ्गी भूत्वा—He in the guise of an ascetic. Malli—construes वर्णिलिङ्गी स वनेचरः विदितः समाययौ—That forest-ranger in the garb of an ascetic came back after having known. This does not explain the necessity for the disguise. The disguise was only to gain information unsuspected by Duryodhana's people. Hence वर्णिलिङ्गी seems to go better with विदितः।

10. विदितः—वेदनम् विदितम्, विद् + क्त नपुंसके भावे। विदितमस्यास्तीति विदित + अच् मत्वर्थीयः विदितः having knowledge. Pred. Adj. of वनेचरः। The अच् here is added by "अर्श आदिभ्योऽच्"—words of the अर्श आदि class (अर्श आदि is आकृतिगण) take अच् in the sense of मतुप्। The Bhashya has similar instances in—पीताः गावः, भुक्ता ब्राह्मणाः, विभक्ता भ्रातरः। The Bhasya also gives an alternative explanation. It says पीताः गावः etc. stand for पीतोदकाः गावः etc.—the उत्तरपद 'उदक' etc. being elided as the meaning is obvious

even without them. Similarly here विदितः means विदितवृत्तान्तः the उत्तरपद 'वृत्तान्त', being elided. Also see Malli. "अथवा उत्तरपदलोपो... वनेचरे उपचर्य्यते" and notes thereon. Malli suggests a third alternative with कर्त्तरि क्त in विदितः, treating the verb विद as अकर्मक because no कर्म is mentioned—the dictum being—"धातोरर्थान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात्। प्रसिद्धेरविवक्षातः, कर्मणोऽकर्मिका क्रिया" (A सकर्मक verb may become अकर्मक when used in a different sense ; when its object is included within the verb itself ; when the कर्म is well-known ; or when the कर्म is suppressed). Bhattoji however goes against Malli, holding in his Manorama that कर्त्तरि क्त is not available after roots that have become अकर्मक through अविवक्षा of the कर्म। "गत्यर्थाकर्मक—" इति सूत्रे अपि न गृह्यन्ते। दत्तवान् पक्कवान् इत्याद्यर्थे दत्तः पक्कः इत्यापत्तेः"। Malli's support by the rule "आश्रितः कर्त्ता" is unfounded, for there the क्त in the कर्त्तृवाच्य is by निपातन in this very rule. The Bhasya says "आश्रित इति क्तः कर्त्तरि निपात्यते"। Yet a fourth suggestion is विदितः has क्त कर्मणि and means युधिष्ठिरेण विज्ञातः—known by Yudhishthira as waiting at the door for an interview. द्वारि प्राप्तं वनेचरं युधिष्ठिरो जानाति = वनेचरं प्रतिहारादिः युधिष्ठिरं ज्ञापयति = वनेचरः प्रतिहारादिना युधिष्ठिरं ज्ञापितः। See Malli. प्रतिहारादिना etc.

To sum up we have four suggestions altogether :—

(*a*) विदित with भावे क्त means 'knowledge' ; them विदित + अच् मत्वर्थे बिदितः।

(*b*) विदितः = विदितवृत्तान्तः and has कर्मणि क्त।

(*c*) विदितः = विदितवान् with कर्त्तरि क्त।

(*d*) बिदितः = ज्ञातः with कर्मणि क्त।

The first two are after the भाष्य। The third is opposed to the भाष्य; and the fourth is very unusual though grammatically sound by the dictum "बुद्धिभक्षार्थयोः शब्दकर्मणाञ्च निजेच्छया"। The usual form is वनेचरं प्रतिहारादिना युधिष्ठिरो ज्ञापितः। (*c*) and (*d*) indeed look like interpolations.

11. समाययौ—came back. सम + आ + या + लिट् अ। Nom. वनेचरः the obj. being युधिष्ठिरम्। [लङ् अयात्, लुङ् अयासीत्, लृट् यास्यति]।

12. युधिष्ठिरम्—युधि रणे स्थिरः युधिष्ठिरः, ७मी तत्। A name (संज्ञा) of धर्मराज। This is an instance of अलुक् of the सप्तमी in the compound. The rule "संज्ञायाम् guides the सप्तमी तत् here, and then the सप्तमी in युधि is retained by "हलदन्तात् सप्तम्याः संज्ञायाम्"—the सप्तमी विभक्ति is retained after हलन्त and अदन्त words when the compound is a संज्ञा। Next we get षत्व in स्थिर by "गवियुधिभ्यां स्थिरः"—The स of स्थिर becomes ष after गवि and युधि।

13. द्वैतवने—अधि सप्तमी। द्वे शोकमोहे इते गते अस्मात् इति द्वीतम् (द्वि + इ + क्त कर्त्तरि); द्वीतमेव द्वैतम्। प्रज्ञादित्वात् स्वार्थे अण्। द्वैतञ्च तत् वनञ्च इति द्वैतवनम् कर्मधा—। तस्मिन्। In the forest named Dvaitavana. The Pandavas first entered the Kamyaka forest, thence they went to Dvaitavana.

14. वनेचरः—वने चरतीति वनेचरः a forest-ranger वने + चर + ट कर्त्तरि। चर taking ट in the कर्त्तृवाच्य by the rule "चरेष्टः"। The विभक्ति in वने is retained by "तत्पुरुषे कृति बहुलम्"—The विभक्ति in a तत्पुरुष compound is optionally retained when a कृत्प्रत्ययान्त word follows. Nom. to समाययौ।

15. *Voice.*—सः अयुज्यत वर्णिलिङ्गिना विदितेन तेन वनेचरेण युधिष्ठिरः समाययै।

2. *Forester unmoved though news bad.*

कृतप्रणामस्य महीं महीभुजे
जितां सपत्नेन निवेदयिष्यतः ।
न विव्यथे तस्य मनो न हि प्रियं
प्रवक्तुमिच्छन्ति मृषा हितैषिणः ॥ २ ॥

Prak.—कृतप्रणामस्य तस्य मनः न विव्यथे [After having bowed down to Yudhishthira, he felt no pang in his mind]. What was the occasion for feeling it?—महीं सपत्नेन जितां निवेदयिष्यतः तस्य [His first duty was to bow to the king; next to come was the report that the enemy had gained over the world to his side. When about to break this news he felt no pang]. There was no question why this report should pain him?—महीभुजे निवेदयिष्यतः [The news was to be communicated to the very person who had so long been enjoying the Earth as his own. He would certainly feel the loss of the Earth. Yet the thought that the news would shock him did not pain the forester]. But he was Yudhishthira's man, should he not sympathize with the master in his distress?—हितैषिणः मृषा प्रियं प्रवक्तुं न इच्छन्ति हि [A true well-wisher always reports facts as they are without troubling himself as to how the report would affect the listener just then. Hence the forester never thought of uttering an untruth even to please his king. One feels a pang only when one is forced to say something against one's wish. Here as even the wish to speak differently was not in the mind of the forester, there was no occasion for him to be pained].

Prose and *Syn.*—कृतप्रणामस्य (कृतः प्रणामो येन ताट्टशस्य विहिताभिवादनस्य) सपत्नेन (रिपुणा) जिताम् (अधिकृताम्) महीम् (पृथिवीम्) महीभुजे (भूपतये) निवेदयिष्यतः (ज्ञापयिष्यतः) तस्य मनः न विव्यथे (न चचाल)। हि (यस्मात्) हितैषिणः (शुभार्थिनः) मृषा (अलीकम्) प्रियम् (मधुरम्) प्रवक्तुम् (कथयितुम्) न इच्छन्ति। Or place हि after न as न हि इच्छन्ति।

Beng—প্রণাম করিয়া যখন সে রাজাকে (যুধিষ্ঠিরকে), পৃথিবী শত্রুকর্তৃক জিত (অধিকৃত) হইয়াছে এই সংবাদ দিতে গেল, তখন তাহার মনে ব্যথা হইল না বাস্তবিক (Or—কারণ), হিতাকাঙ্খী ব্যক্তি মিথ্যা প্রিয় বাক্য বলিতে ইচ্ছা করেন না।

Eng.—Of him, with obeisance rendered and about to report to the enjoyer of the world that his world was won over by the enemy, the heart did not ache ; for, those who wish well, do not think of telling false pleasant words.

Expl.—The forester bowed to the king and commenced his report. He knew the report would pain his master but the thought did not trouble him. He was a true well-wisher of Yudhishthira, and, as such, he thought he should not delude him into a sense of security with a false report merely because the truth was an unpleasant one. On the other hand adverse facts correctly reported would give his master time to provide against them, and that is just what he sincerely wished for.

Malli—सम्प्रति तत्कालोचितत्व (? तत्कालोचित) मादेश्यन् तस्य तद्गुणसम्पन्नत्वमादर्शयन् आह, कृतप्रणामस्य इति 1। 'कृतप्रणामस्य' तत्कालोचितत्वात् कृतनमस्कारस्य 'सपत्नेन' रिपुणा दुर्य्योधनेन ["रिपौ वैरिसपत्नारिद्विषद्द्वेषणदुर्हृदः" इत्यमरः] 'जितां' स्वायत्तीकृतां महीं 'महीभुजे' युधिष्ठिराय [क्रियायहणात् सम्प्रदानत्वम् 2।] 'निवेदयिष्यतः' ज्ञापयिष्यतः ["लृटः सद्वा" इति शत्र प्रत्ययः 3] 'तस्य' वनेचरस्य 'मनो न विव्यथे', कथमीदृग् अप्रियं राज्ञे विज्ञापयामीति मनसि न चचाल इत्यर्थः 4। ["व्यथ भयचलनयोः" इति धातोः लिट्]। उक्तमर्थम् अर्थान्तरन्यासेन समर्थयते, न हीति—'हि' यस्मात् हितम् इच्छन्तीति 'हितैषिणः'

स्वामिहितार्थिनः पुरुषाः 'मृषा' मिथ्याभूतं 'प्रियं प्रवक्तुं न इच्छन्ति'; अन्यथा कार्य्यविघातकतया स्वामिद्रोहिणः स्युरिति भावः [5]। "अमौख्यम्-अमान्द्यम् अमृषाभाषित्वम्-अभ्यूहकत्वम् चेति चारगुणाः" इति नीतिवाक्यामृते [6] ॥ २ ॥

NOTES ON MALLI.

1. तत्काल etc.—Making him report as suited the occasion and showing that he had the necessary qualification for it, the poet says कृतप्रणामस्य etc. [Here तत्कालोचितत्व is a copyist's slip for तत्कालोचित। वनेचरः तत्कालोचितमादिशति=कविः वनेचरेण तत्कालोचितमादेशयति=कविः वनेचरेण तत्कालाचितमादेशयन् etc. तद्गुण is तत्कालोचितादेशकत्वगुण the qualification for speaking what is opportune.] 2. In महीभुजे there is चतुर्थी सम्प्रदाने, the सम्प्रदानता being by the Varttika "क्रियाग्रहणमपि कर्त्तव्यम्" (See *Charcha*)। There is शतृप्रत्यय in निवेदयिष्यतः by "लृटः सद्वा" (See *Charcha*). 4. The sense is, he was not moved to think, how I should relate such an unpleasant thing to the king. 5. अन्यथा etc.—Otherwise by ruining master's cause they would be so many traitors to the master. 6. The नीतिवाक्यामृत says that the qualifications of a spy are non-despondence, non-laziness, truthfulness and correct guessing.

CHARCHA.

1. कृतप्र etc.—कृ + क्त कर्मणि कृतः। प्र + नम + घञ् भावे प्रणामः salutation. कृतः प्रणामो येन सः who has saluted बहु। तस्य। Qual. तस्य।

2. महीभुजे—महीं भुनक्ति इति मही + भुज + क्विप् कर्त्तरि महीभुज् the protector of the Earth *i.e.* (here) Yudhishthira। तस्मै। चतुर्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः"—when one act is done

directly with a view to a second, the कर्म of the second takes चतुर्थी if the second act is not mentioned explicitly. महीभुजं बोधयितुं निवेदयिष्यत: इत्यर्थ:। Acc. to the Bhashya, however, the general rule "कर्मणा यमभिप्रैति स सम्प्रदानम्" applies, the कर्म of निवेदयिष्यत: *i.e.* मही is intended (अभिप्रैति) for महीभुज्। In the 1st. case we get कर्मणि ४थीं, and सम्प्रदाने ४थीं in the second. Malli following the Vritti makes सम्प्रदानत्व only in connection with the कर्म of the root दा। Hence he makes सम्प्रदानत्व of महीभुज here by the Varttika "क्रियाग्रहणमपि कर्त्तव्यम्।" He that enjoys मही naturally feels the loss of मही—loss of the object of enjoyment is always felt keenly by the enjoyer. Hence it seems भुज should be t ken here in the sense 'to enjoy' in preference to the sense 'to protect.' The derivation is then better given as महीं भुङ्क्ते इति मही + भुज + क्विप् कर्त्तरि।

3. जिताम्—जि + क्त कर्मणि स्त्रियाम् जिता conquered ताम्। Qual. महीम्।

4. सपत्नेन—सपत्न, enemy, is a primitive word (अव्युत्पन्न), or-some derive it with अ added to सपत्नी in the sense of 'like'. सपत्नीव इति सपत्नी + अ = सपत्न:। The Kasika says "सपत्नशब्द: शत्रुपर्य्याय: शब्दान्तरम् अव्युत्पन्नमेव। सपत्नीशब्दात् अपरे अकारमिवार्थे निपातयन्ति।" अनुक्ते कर्त्तरि ३या।

5. निवेदयित्यत:—नि + विद + णिच् + लृट: स्थाने शतृ = निवेदयिष्यन् about to report. तस्य। Qual. तस्य। The शतृ in लृट् is here guided by "लृट: सद्वा"—सत् (i.e. शतृ and शानच्) are added to roots in लृट्।

6. विव्यथे—व्यथ + लिट् ए कर्त्तरि। Trembled. [व्यथते, अव्यथिष्ट] Nom. is मन:।

7. हि—Malli. takes it हेतौ meaning 'because' यस्मात्। Or हि is अवधारणे meaning certainty. "हि हेतावववधारणे" इत्यमरः।

8. प्रवक्तुम्—प्र + वच् + तुमुन् = प्रवक्तुम् to speak.

9. इच्छन्ति—इष + लट् + अन्ति [ऐच्छत्, ऐषीत्]। Nom. is हितैषिणः।

10. मृषा—An अव्यय meaning falsehood. Adj. Qual. प्रियम्।

11. हितैषिणः—हित is good, welfare. हितमिच्छन्तीति हित + इष + णिनि ताच्छील्ये (habit) = हितैषिणः। The णिनि is by "सुप्यजातौ णिनिस्ताच्छील्ये"—णिनि is added to roots having a सुबन्त word as उपपद and denoting habit but not implying जाति।

12. Remark.—"नहि प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः" See under Sl. 4.

13. *Voice*—...मनसा...विव्यथे। हितैषिभिः इष्यते।

3. He began with king's permission.

द्विषां विघाताय विधातुमिच्छतो
रहस्यनुज्ञामधिगम्य भूभृतः।
स सौष्ठवौदार्य्यविशेषशालिनीं
विनिश्चितार्थामिति वाचमाददे ॥ ३ ॥

Prak.—स रहसि इति वाचम् आददे [He spoke thus when alone with the king]. Did he not wait for the king's permission to speak ?—भूभृतः अनुज्ञाम् अधिगम्य आददे [Yes, he first got permission and then spoke]. Kings are tardy in giving permission—द्विषां विघाताय विधातुम् इच्छतः भूभृतः [True; but in this case the king himself was burning with impatience to listen, because he was anxious to take steps for the suppression of his enemies,

and that depended wholly on the nature of the report]. But the drawing up of a report requires considerable skill—सौष्ठवौदार्य-विशेषशालिनीं वाचम् आददे [Yes ; the report the forester made was clothed in elegant language and breathed noble sentiments]. But in the report at the present moment these two are immaterial ; it is the correctness of the facts reported that matters—विनिश्चितार्थां वाचम् आददे [Certainly, the facts were carefully ascertained by the forester and he based his report on those facts].

Prose and *Syn.*—रहसि (एकान्ते) स द्विषाम् (शत्रूणाम्) विघाताय (उच्छेदाय) विधातुम् इच्छतः (व्यापारं कर्त्तुकामस्य) भूभृतः (महीपालस्य) अनुज्ञाम् (अनुमतिम्) अधिगम्य (प्राप्य) सौष्ठवौदार्य्यविशेषशालिनीम् (सौष्ठवेन शब्दवैचित्र्येण औदार्य्येण अर्थसम्पत्त्या च विशेषेण अतिशयेन शालते शोभते या तां शब्दार्थवैचित्र्यवतीम्) विनिश्चितार्थाम् (प्रमाणनिरूपितविषयाम्) इति (एतत्) वाचम् (वाक्यम्) आददे (उवाच)। Or place रहसि before इति।

Eng—Having got in private the permission of the king who was eager to arrange for the destruction of his enemies, he made this speech particularly brilliant in purity (of composition) and nobleness (of thought) and teeming with well-ascertained facts.

Beng.—রাজা অরিগণের বিনাশের উপায় উদ্ভাবনে উৎসুক ছিলেন। কিরাত নির্জনে তাঁহার আদেশ লইয়া নির্দোষ শব্দবিন্যাসে ও উচ্চভাবে বিশেষরূপে ভূষিত এবং প্রমাণ দ্বারা নির্ণীত বৃত্তান্তের অবলম্বনে রচিত এই বাক্য বলিলেন।

Expl.—Yudhisthira was burning with impatience to listen to the forester's story. He was anxious to take steps for the suppression of his enemies and the nature of those steps depended mainly on the report he was now about to receive. The report was clothed in elegant language, breathed noble sentiments and was full of facts carefully ascertained. It was as below.

Malli—तथापि प्रियार्हे राज्ञि कटुनिष्ठुरोक्तिर्न युक्ता इत्याशङ्क्य स्वाम्यनुज्ञायां न दुष्यतीति आशयेनाह, द्विषामिति [1]। 'रहसि' एकान्ते 'स' वनेचरः 'द्विषां' शत्रूणाम् [कर्मणि षष्ठी] 'विघाताय' द्विषः विहन्तुमित्यर्थः ["तुमर्थाच्च भाववचनात्" इति चतुर्थी। "भाववचनाश्च" इति तुमर्थे घञ्प्रत्ययः। अत्र तादर्थ्ये चतुर्थ्यामपि न दोषः। तथापि प्रयोगवैचित्र्यविशेषस्य अपि अलङ्कारत्वात् एवं व्याचक्षते [2]] 'विधातुं' व्यापारं कर्त्तुम् 'इच्छतः' ["समानकर्तृकेषु तुमुन्" [3]] द्विषो विहन्तुम् उद्युक्तज्ञानस्य (? उद्योक्ष्यमाणस्य) [4] इत्यर्थः। अतएव 'भूभृतः' युधिष्ठिरस्य 'अनुज्ञामधिगम्य' प्राप्य सुष्ठु भावः 'सौष्ठवं' शब्दसामर्थ्यं [सुष्ठुशब्दात् अव्ययात् उदगावादित्वात् अञ् प्रत्ययः] उदारस्य भावः 'औदार्य्यम्' अर्थसम्पत्तिः। तयोः द्वन्द्वः। सौष्ठवौदार्य्ये [अत्र औदार्य्यशब्दस्य अजाद्यदन्तत्वे अपि, "लक्षणहेत्वोः क्रियायाः" इत्यत्र अल्पस्वरस्यापि हेतु-पदस्य पूर्वनिपातम् अकुर्वता सूत्रकृता एव पूर्वनिपातशास्त्रस्य अनित्यत्वज्ञापनात् न पूर्वनिपातः। उक्तञ्च काशिकायाम् "अयमेव 'लक्षणहेत्वो' रिति निर्देशः पूर्वनिपातव्यभिचारचिह्नम्" इति [5]]। ते एव विशेषः, तयोर्वा विशेषः, तेन 'शालते' शोभते इति 'सौष्ठवौदार्य्यविशेषशालिनीं' ताम्, [ताच्छील्ये णिनिः] 'विनिश्चितार्थां' विशेषतः प्रमाणतो निर्नीतार्थाम् 'इति' वक्ष्यमाणरूपां 'वाचमादत्ते' स्वीकृतवान् उवाच इत्यर्थः ॥ २ ॥

NOTES ON MALLI.

1. तथापि etc. Apprehending the criticism that in the matter of the king who deserved sweet words, a harsh and bitter speech was out of place, the poet says द्विषाम् etc. meaning that the same was not unbecoming if with the king's approval. 2. तुमर्थात् etc. In विघाताय there is घञ् भावे in the sense of तुमुन् by "भाववचनाश्च" and the ४र्थी comes in by the rule "तुमर्थाच्च भाववचनात्" (See *Charcha*). There is no harm in तादर्थ्ये ४र्थी also. Still it is explained differently for variety of uses too is an embellishment. 3. समान etc.

तुमुन् is used when it has the same nominative with the finite verb 4. उद्युक्त etc. Here all have उद्युक्तज्ञानस्य which is meaningless. It is very likely a copyists' slip for उद्योद्यमाणस्य। The meaning then is—of one who was about to exert to kill his enemies. 5. अत्र etc.—Here the word औदार्य्य begins with a vowel and ends in a short अ, so it ought to have been placed first in the द्वन्द्व compound सौष्ठवौदार्य्ये by the rule "अजाद्यन्तम्"। But as Panini himself, the maker of the Sutras, violates his पूर्वनिपातशास्त्र by not placing first the word हेतु in the द्वन्द्व compound लक्षणहेत्वोः [in the Sutra "लक्षणहेत्वोः क्रियायाः", हेतु should lead by the rule "अल्पाच्तरम्"—that which has fewer vowels leads in a द्वन्द्व] we conclude that the rules guiding पूर्वनिपात are not obligatory. Thus the Kasika says "This very compound लक्षणहेत्वोः is an indication of the non-obligatory character of पूर्वनिपात"।

CHARCHA.

1. द्विषाम्—द्विषन्ति इति द्विष्+क्विप् कर्त्तरि=द्विषः enemies. तेषाम्। कृद्योगात् कर्मणि षष्ठी। The कृत् is the घञ् in विघाताय।

2. विघाताय—विहन्तुमिति वि+हन्+घञ् भावे=विघातः destruction. The घञ् is by the rule "भाववचनाश्च"—घञ् is added to roots in the भाववाच्य in the sense of तुमुन्। Then there is ४र्थी in विघाताय by the rule "तुमर्थाच्च भाववचनात्"—A word formed with घञ् भावे by "भाववचनाश्च" and having a meaning like that of a तुमुन्, takes ४र्थी। Malli. also suggests तादर्थ्ये ४र्थी here. But when a special rule applies, तादर्थ्ये ४र्थी should be avoided, otherwise every case of "तुमर्थाच्च—" comes under तादर्थ्ये ४र्थी and the Sutra becomes useless.

3. विधातुम्—वि + धा + तुमुन् भावे। This is an intransitive use. Malli renders it as व्यापारं कर्त्तुम् to exert.

4. इच्छतः—इष + शतृ = इच्छन् wishing। तस्य। Qual. भूभृतः।

5. रहसि—रमन्ते अस्मिन् इति रम + असुन् = रहस् secrecy निर्जनम्। The base is in the neuter like पयस्। तस्मिन्; रहसि in private. Malli connects it with अधिगम्य—meaning he took the king's permission in private; but taking permission to relate facts does not require privacy, though the report has to be made privately. So it is better to connect रहसि with आदद्दे। Also see sl. 26 where Yudhisthira breaks the news to Draupadi and his brothers showing that the forester reported the matter to him secretly.

6. अनुज्ञाम्—अनु + ज्ञा + अङ् भावे अनुज्ञा permission. ताम्। कर्म of अधिगम्य।

7. अधिगम्य—अधि + गम + ल्यप् अधिगम्य having got. The alternative form is अधिगत्य। cf. "अधिगत्य जगत्यधीश्वरात्"—*Naishadha.*

8. भूभृतः—भुवं बिभर्त्तीति भू + भृ + क्विप् कर्त्तरि = भूभृत् a king. तस्य। षष्ठी शेषे। Or भूभृतः is अपादाने ५मी, the construction being सः अनुज्ञां भूभृतः अधिगम्य—he having got permission from the king.

9. सौष्ठव etc.—सुष्ठु means good (an अव्यय)। तस्य भावः इति सुष्ठु + अञ् = सौष्ठवम् elegance. उदार is महत्। तस्य भावः उदार + ष्यञ् = औदार्य्यम् greatness. The greatness lies in sentiment. वि + शिष + घञ् भावे = विशेष excess or excellence. सौष्ठवञ्च औदार्य्यञ्च सौष्ठवौदार्य्ये, इतरेतरद्वन्द्व। The पूर्वनिपात is not obligatory (See notes on Malli). Also cf. "लोचनाधरक्तताद्दतरागा" etc. तयोः विशेषः सौष्ठवौदार्य्यविशेषः excellence of elegance in style and nobleness of sentiment तेन भ्राजते शोभते

इति सौष्ठवौदार्य्यविशेष + शाल + णिनि कर्त्तरि (ताच्छील्ये) + ङीप् स्त्रियाम् = सौष्ठवौदार्य्यविशेषशालिनी resplendent in excellence of etc. ताम्। qual. वाचम्।

10. विनिश्चितार्थाम्—निश्चित is certain. वि विशेषेण निश्चितः विनिश्चितः, प्रादि तत्, perfectly certain. विनिश्चितः अर्थः यस्याः सा, बहु—। ताम्। Qual. वाचम्। Here अर्थ means वस्तु the subject-matter ; and विनिश्चितार्थाम् implies that the subject-matter was well-ascertained. If अर्थ here meant अभिधेय then there would be a tautology ; for अभिधेय is, already referred to by the word औदार्य्य meaning अर्थसम्पत् as distinguished from शब्दसम्पत् expressed by the word सौष्ठव।

11. इति—Refers to the following speech. An अव्यय। Here qualifies वाचम्।

12. आददे—आङ् + दा + लिट् ए = आददे said. [ददाति-दत्ते, अददात्—अदत्त, अदात्—अदित, दास्यति—ते]। The आत्मनेपद is here by "आङो दोऽनास्यविहरणे"—The root दा preceded by आङ् takes आत्मनेपद when not meaning opening of the mouth. Nom. is सः। The obj. is वाचम्।

13. *Voice*—तेन...शालिनी विनिश्चितार्था वाक् आददे।

4. Pardon Sire if news bad, I cannot deceive.

क्रियासु युक्तैर्नृप चारचक्षुषो
न वञ्चनीयाः प्रभवोऽनुजीविभिः।
अतोऽर्हसि क्षन्तुमसाधु साधु वा
हितं मनोहारि च दुर्लभं वचः ॥ ४ ॥

Prak.—हे नृप, अनुजीविभिः प्रभवो न वञ्चनीयाः [Dependents must not mislead their masters]. That would be bad indeed—क्रियासु

युक्तैः अनुजीविभिः [It is bad speaking generally, but worse in the case of men employed on special missions]. But on the other hand masters too should not allow themselves to be misled—प्रभवः चारचक्षुषः [They cannot help it. Masters see things through the eyes of their emissaries; and if these people try to deceive, the masters are helpless in the matter]. Well, what is the use of all this introduction—अतः असाधु साधु वा चन्तुम् अर्हसि [I say all this to crave indulgence in what I am going to say, be it agreeable or disagreeable]. Why not avoid the disagreeable?—हितं मनोहारि च वचः दुर्लभम् [The agreeable may not be wholesome in the long run. It is rare for the pleasant to prove beneficial also].

Prose and *Syn.*—हे नृप (नरनाथ) क्रियासु युक्तैः (करणीयेषु व्यापारितैः) अनुजीविभिः (भृत्यैः) चारचक्षुषः (चाराः चक्षूंषि येषां ते चरलोचनाः) प्रभवः (स्वामिनः) न वञ्चनीयाः (न प्रतारणीयाः)। अतः (अस्मात्) असाधु (अप्रियम्) साधु (प्रियम्) वा (अपि) चन्तुम् (सोढुम्) अर्हसि (युज्यसे)। हितम् (पथ्यम्) मनोहारि (प्रियम्) च वचः (वाक्यम्) दुर्लभम् (दुष्प्रापम्)।

Eng.—Masters with spies for eyes are not, O King, to be misled by dependents detailed on special duties. So it behoves you to tolerate the agreeable as well as the dis-agreeable (*Or*—whether agreeable or disagreeable). A salutary yet pleasant advice is rare.

Beng.—রাজন্, চারগণই প্রভুদিগের চক্ষু। কার্য্যবিশেষে নিযুক্ত হইয়া প্রভুদিগকে প্রতারণা করা কিছুতেই তাহাদের উচিত নয়। অতএব প্রিয় হউক আর অপ্রিয় হউক, আমার কথা ক্ষমার যোগ্য; হিত অথচ মনোরম বাক্য অতি দুর্লভ।

Expl.—It is not possible for a king to see all state-affairs himself. He gathers information through emissaries. Hence

for the welfare of the king and his kingdom the emissaries should be truthful. The forester knew this and was going to report correctly. He also knew that the facts being unpleasant his words would sound somewhat bitter to his master. He therefore craves indulgence for his speech. Says he—Forgive me, Master, my bitter words, they are wholesome ; and what is wholsome is as a rule not pleasant.

Malli—प्रथमं तावत् अप्रियनिवेदकम् आत्मानं प्रति अक्षीभं याचते क्रियास्विति [1]। 'हे नृप', 'क्रियासु' कृत्यवस्तुषु 'युक्तैः' नियुक्तैः' 'अनुजीविभिः' भृत्यैः चारादिभिरित्यर्थः। चरन्तीति चराः [पचाद्यच्]। ते एव चाराः [चरेः पचाद्यजन्तात् प्रज्ञादित्वात् अण् प्रत्ययः [2]] ते एव चक्षुर्येषां ते चारचक्षुषः ["स्वपरमण्डलकार्य्याकार्य्यविलोकने चाराश्चक्षूंषि क्षितिपतीनाम्" इति नीतिवाक्यामृते। तदुक्तम्—"गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति पण्डिताः। चारैः पश्यन्ति राजानः चक्षुर्भ्यामितरे जनाः॥" इति [3]] 'प्रभवः' निग्रहानुग्रहसमर्थाः स्वामिनो 'न वक्तनीयाः' न प्रतारणीयाः, सत्यमेव वक्तव्या इत्यर्थः। चारापचारे चक्षुरपचारवत् राज्ञां पदे पदे निपात इति भावः [4]। अतः अप्रतार्य्यत्वात् हेतोः 'असाधु' अप्रियं 'साधु' प्रियं वा मदुक्तमिति शेषः। वा शब्दोऽप्यर्थे। 'क्षन्तु" सोढुम् 'अर्हसि'। कुतः—'हितं मनोहारि' प्रियं 'वचः दुर्लभम्'। अतः मद्वचोऽपि हितत्वात् अप्रियमपि क्षन्तव्यम् इत्यर्थः [5]॥

NOTES ON MALLI.

1. प्रथमम् etc.—At the outset he craves indulgence with regard to his own self, the reporter of the disagreeable. 2. चरेः etc.—चर is from the root चर with अच् of the पचादि class attached. It is of the प्रज्ञादि class, hence takes अण् 3. स्वपर etc.—The Nitivakyamrita says, that in judging what is proper and what is improper in one's own and enemy's kingdom, the emissaries are the eyes of kings. Elsewhere it is said—Cows

see by scent, the learned by knowledge, kings by spies and ordinary people with eyes. 4. चारापे etc. At the lapse of the spies, kings slip at every step as through lapse of the eyes. 5. अतः etc. So my speech too should be tolerated for its agreeability though unpleasant.

CHARCHA.

1. क्रियासु—कृ + भावे श्र स्त्रियाम् = क्रिया undertaking तासु। अधिं ७मी।

2. युक्तैः—युज + क्त कर्मणि = युक्ताः engaged। तैः। Qual. अनुजीविभिः।

3. नृप—नृन् पाति इति नृ + पा + क कर्त्तरि = नृपः King। उपपदतत्—। तत्सम्बुद्धौ।

4. चारचक्षुषः—चरतीति चर + अच् कर्त्तरि पचादि = चराः। चराः etc. इति चर + अण् स्वार्थे चाराः। See Malli. चाराः चक्षूषि येषां ते having spies for their eyes. As kings see or manage affairs through informations received from the spies so these spies are his eyes. Qual. प्रभवः।

5. वञ्चनीयाः—वञ्च + णिच् (चुरादि) + अनीयर् कर्मणि = वञ्चनीयाः to be deceived. Qual. the उक्तकर्म—'प्रभवः'।

6. प्रभवः—प्रभवन्तीति प्र + भू + डु कर्त्तरि = प्रभवः Lords उक्ते कर्मणि १मा। The क्रिया is वञ्चनीयाः।

7. अनुजीविभिः—अनुजीवितुं शीलमेषामिति अनु + जीव + णिनि कर्त्तरि ताच्छील्ये = अनुजीविनः dependants. तैः। अनुक्ते कर्त्तरि ३या। By the rule "कृत्यानां कर्त्तरि वा"—कृत्य affixes allow षष्ठी optionally in their अनुक्त कर्त्ता—अनुजीविनाम् is the optional form.

8. अतः—एतद् + ङसि (५मी) + तस् = अतः for this reason ; अस्मात् हेतोः। The word is an अव्यय।

9. अर्हसि—अर्ह + लट् सि = अर्हसि you deserve [आनर्ह, आर्हीत्]।

10. असाधु—साधु is agreeable. न साधु असाधु disagreeable, नञ्तत्—। Adjective used substantively. कर्म of वक्तुम्।

11. हितम्—Salutary. Qual. वचः।

12. मनोहारि—मनो हर्तुं शीलमस्य इति मनस् + हृ + णिनि कर्त्तरि ताच्छील्ये = मनोहारि agreeable, उपपदतत्—। Qual. वचः।

13 दुर्लभम्—दुःखेन लभ्यते इति दुर् + लभ + खल् कर्मणि = दुर्लभम् उपपदतत्—। Qual. वचः which is nom. to भवति understood.

14. *Voice*—युक्ताः अनुजीविनः चारचक्षुषः प्रभून् न वञ्चयेयुः। ...अर्च्यते (त्वया)। हितेन मनोहारिणा वचसा दुर्लभेन (भूयते)।

15. *Remark*—"हितं मनोहारि च दुर्लभं वचः"—this line and "न हि प्रियं—" (Sl. 2) reflect the sense of Vibhishana's remark—"अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः"—in the Ramayana.

5. Ministers should frankly report ; kings should patiently listen.

स किंसखा साधु न शास्ति योऽधिपं
हितान्न यः संशृणुते स किम्प्रभुः।
सदानुकूलेषु हि कुर्वते रतिं
नृपेष्वमात्येषु च सर्वसम्पदः॥ ५॥

Prak.—यः अधिपं साधु न शास्ति स किंसखा [He who does not keep his master correctly informed is a bad advisor]. But masters may not always act upon the information received—यः हितात् न संशृणुते स किंप्रभुः [That one is a bad master who does not listen to well-wishers]. What is the harm that results from all

this ?—अनुकूलेषु नृपेषु अमात्येषु च सर्वसम्पदः सदा रतिं कुर्वते हि। [You can judge of the harm by noting the advantages that follow otherwise. When kings and ministers act in unison, prosperity in all departments prevails at all times in the kingdom]. 5.

Prose and Syn.—यः अधिपम् (स्वामिनम्) साधु (उचितम्) न शास्ति (उपदिशति) स किंसखा (दुर्मन्त्री)। यः हितात् (आप्तजनात्) न संशृणुते (आकर्णयति) स किम्प्रभुः (असत्स्वामी)। हि (यतः) नृपेषु (नरेन्द्रेषु) अमात्येषु च (मन्त्रिष्वपि) अनुकूलेषु (परस्परानुरक्तेषु सत्सु) सर्वसम्पदः (निखिलसमृद्धयः) सदा (नित्यम्) रतिम् (अनुरागम्) कुर्वते (दर्शयन्ति)।

Eng.—He is a bad friend who does not rightly advise his master ; that is a bad master who does not take advice from a well-wisher. Kings and ministers being concordant, all prosperity always hold revelry.

Beng.—যিনি রাজাকে উচিত উপদেশ না দেন তিনি মন্দ বন্ধু। যিনি আপ্তজনের বাক্য শ্রবণ না করেন তিনি মন্দ প্রভু। রাজগণ ও অমাত্যগণ পরস্পর অনুকূল হইলে সম্পদসমূহ সর্বদা প্রসন্ন থাকে।

Expl.—It is bad if the servant withholds good advice or if the master refuses to listen to or takes offence at such advice. Prosperity reigns in the kingdom when master and man act in unison. Thus it is my duty to report correctly and yours to listen patiently.

Malli.—तर्हि तुष्णीम्भाव एव वरमित्याशङ्क्य आह स इति [1]—'यः' सखा अमात्यादिः 'अधिपं' स्वामिनं 'साधु' हितं 'न शास्ति' न उपदिशति ["ब्रुविशासि"—इत्यादिना शासेर्दुहादिपाठात् द्विकर्मकत्वम् [2]] 'सः' हितानुपदेष्टा कुत्सितः सखा 'किंसखा' दुर्मन्त्री इत्यर्थः ["किमः क्षेपे" इति समासान्तप्रतिषेधः [3]] तथा 'यः' प्रभुः निग्रहानुग्रहसमर्थः स्वामी 'हितात्' आप्तजनात् हितोपदेष्टुः सकाशात् ["आख्यातोपयोगे" इत्यपादानत्वात् पञ्चमी] 'न संशृणुते' न शृणोति हितमिति शेषः। ["समो

गम्यृच्छि—" इत्यादिना संपूर्वात् श्रणोतेरकर्मकत्वात् आत्मनेपदम्। अकर्मकत्वम् वेवच्चिकम् [5]] 'सः' हितमश्रोता प्रभुः 'किंप्रभुः' कुत्सितस्वामी [पूर्ववत् समासः]। सर्वथा सचिवेन वक्तव्यं श्रोतव्यञ्च स्वामिना। एवञ्च राजमन्त्रिणोः ऐकमत्यं स्यात् इत्यर्थः। ऐकमत्यस्य फलमाह, सदेति [6] —'हि' यस्मात् 'नृपेषु' स्वामिषु अमा सह भवा 'अमात्याः' तेषु च ["अव्ययात्त्यप्"] 'अनुकूलेषु' परस्परानुरक्तेषु सत्सु 'सर्वसम्पदः सदा रतिम्' अनुरागं 'कुर्वते' कुर्वन्ति, न जातु जहतीत्यर्थः। अतो मया वक्तव्यं त्वया च श्रोतव्यमिति भावः [अवैवं राजमन्त्रिणोः हितानुपदेशतदश्रवणनिन्दासामर्थ्यसिद्धेः (? सिद्धस्य) ऐकमत्यलक्षणकारणस्य निर्दिष्टस्य सर्वसम्पत्सिद्धिरूपकार्य्येण समर्थनात् कार्य्येण कारणसमर्थनरूपः अर्थान्तरन्यासोऽलङ्कारः। तदुक्तम्—"सामान्यविशेष-कार्य्यकारणभावाभ्यां निर्दिष्टकृत (?) समर्थनमर्थान्तरन्यासः" इति [8]] ॥ ५ ॥

NOTES ON MALLI.

1. तर्हि etc.—Apprehending the rejoinder that silence is then preferable he says स etc. 2. ब्रुवि etc.—The root शास being mentioned in the दुहादि list it is द्विकर्मक ; the Karika is—दुहि-याचि-रुधि-प्रच्छि-भिक्षि-चिज्ञामु-पयोगनिमित्तमपूर्वविधौ। ब्रुवि-शासिगुणेन च यत् सचते तदकीर्त्तितमाचरितं कविना ॥ 3. किमः etc.—The समासान्त टच् here is prohibited by "किमः क्षेपे" (see *Charcha*). 4. आख्याता etc.—Here the पञ्चमी is in the अपादान by the rule "आख्यातोपयोगे" (see *Charcha*). 5. समो etc.—The root सम + शु is here treated as अकर्मक and then takes the आत्मनेपद by the rule "समो गम्यृच्छि—" (see *Charcha*). 6. सर्वथा etc.—The minister should advise and the king should listen. Then indeed there would be unanimity between them. The result of the unanimity is described by सदा etc. 7. अव्ययात् etc.—Theaffix is त्यप् by the rule "अव्ययात्—"। 8. अवैवम् etc.—Here the figure is अर्थान्तरन्यास in the shape of

supporting the cause by the effect. The cause here is stated to be concord of princes and ministers, which again follows from the condemnation of the discord in the shape of minister's not advising what is salutary and kings not listening to what is salutary; and the effect is the achievement of all prosperity. Thus it is said.—An **अर्थान्तरन्यास** is that in which support is adduced to what is stated either from the relation that subsists between the particular and the general or from that between the cause and the effect. [Construe.—**सामान्यविशेषभावेन भावाद्वा कार्य्यकारणभावेन भावाद्वा यत् निर्द्दिष्टस्य साद्यादुक्तस्य समर्थनं क्रियते सः अर्थान्तरन्यासः।** **क्रियते** is rather awk-wardly placed in the compound.]

CHARCHA

1. **किंसखा**—**कुत्सितः सखा किंसखा, कर्मधा—**, a bad friend. The **समास** is guided by "**किं क्षेपे**"—The word **किम्** is compounded when censure is implied. The **समासान्त** affix **टच्** is expected by the rule "**राजाहःसखिभ्यष्टच्**"—the words **राजन्, अहन्,** and **सखि** take the **समासान्त टच्** in **तत्पुरुष** compounds. But it is here barred by the rule "**किमः क्षेपे**"—the **समासान्त** is barred after the word **किम्** implying censure. Predicate to **सः।**

2. **साधु**—The word is here used as a noun, **साधु** meaning **हितम्** good advice. **सामान्ये नपुंसकम्।** It is the **प्रधानकर्म** of the verb **शास्ति।**

3. **शास्ति**—**शास्** + **लट्** **ति** **शास्ति** advises. [**शशास, लङ् अशात्, लुङ् अशिषत्**]. The root **शास्** is **द्विकर्मक** for it is listed in the **दुहादि** class (See Notes on Malli). Here the direct object (**प्रधानकर्म**) is **साधु** and the indirect object (**गौणकर्म**) is **अधिपम्।**

4. अधिपम्—See Sl. 1, अधिपस्य।

4. हितात्—धा + क्त नपुंसके भावे = हितम् good; हितमस्ति अस्य इति हित + अच् मत्वर्थीय अर्श आदि = हितः having good, i.e., good advice; hence आप्तजनः। तस्मात्। अपादाने ५मी। The अपादान is here guided by the rule "आख्यातोपयोगे"—The speaker becomes अपादान when earning of knowledge according to law is implied.

5. संशृणुते—सम + श्रु + लट् ते = संशृणुते hears. The root श्रु is सकर्मक। But it is made अकर्मक by suppressing the कर्म by the dictum—"प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया" (See Sl. 1.) For the आत्मनेपद, see Notes on Malli. The reference to "समो—" is misleading though in accordance with the Kasika. The भाष्य has श्रु in the Varttika "अर्त्तिश्रुहृह्मिभ्यश्च"। The author of the Kasika incorporates the Varttikas with the rule which is merely "समो गम्यृच्छिभ्याम् (the roots गम् and ऋच्छ, when अकर्मक and preceded by सम् take आत्मनेपद)। Nom. यः—correlative of सः।

6. किम्प्रभुः—कुत्सितः प्रभुः किम्प्रभुः, a bad master.—कर्मधा See Note 1.

7. सदा—सर्वस्मिन् काले इति सर्व + ङि + दा स्वार्थे। An अव्यय। Qual. कुर्वते।

8. अनुकूलेषु—कूलम् अनुगताः अनुकूलाः Favourable—। प्रादितत्। तेषु। Qual नृपेषु and अमात्येषु।

9. कुर्वते—कृ + लट अन्ते। The आत्मनेपद is here by the rule "स्वरितञितः कर्त्रभिप्राये क्रियाफले"—स्वरितेत् and ञित् roots take the आत्मनेपद when the fruit benefits the agent. Here रति benefits the agent. Nom. सर्वसम्पदः।

10. रतिम्—रम + क्तिन् भावे = रतिः revelry. ताम्। obj. of कुर्वते।

11. अमात्येषु—अमा is an अव्यय meaning सह। अमा सह भवाः इति अमा + त्यप् अमात्याः। तेषु। भावे ७मी। नृपेषु is also भावे ७मी।

12. सर्वसम्पदः—सर्वाः सम्पदः सर्वसम्पदः all fortune, कर्मधा—। Nom. to कुर्वते। सम्पद्यन्ते इति सम् + पद + क्विप् भावे = सम्पत् fortune.

13. *Voice*—येन अधिपः साधु न शिष्यते तेन किंसखिना (भूयते)। येन न संशूयते तेन किंम्रभुणा (भूयते)। सम्पद्भिः रतिः क्रियते। Here अप्रधानकर्म अधिपः becomes उक्त by "दुहादेः अप्रधाने"।

6. My success is due to your majesty.

निसर्गदुर्बोधमबोधविक्लवाः
क्व भूपतीनां चरितं क्व जन्तवः।
तवानुभावोऽयमवेदि यन्मया
निगूढतत्त्वं नयवर्त्म विद्विषाम् ॥ ६ ॥

Prak.—अयं तव अनुभावः [This has resulted from your majesty alone]. Which do you mean?—विद्विषां निगूढतत्त्वं नयवर्त्म मया अबोधि इति यत् [The fact that I succeeded in divining the well-guarded course of the enemies' policy reflects no credit on me, but is the result of your majesty]. Why do you think so?—भूपतीनां चरितं क्व जन्तवः क्व [Movements of kings are utterly incomprehensible to ordinary people]. How is that?—निसर्गदुर्बोधं चरितम् अबोधविक्लवाः जन्तवः [One is inscrutable by nature and the other helpless through lack of intelligence]. 6.

Prose and Syn.—निसर्गदुर्बोधम् (निसर्गेण प्रकृत्या दुर्बोधं दुर्ग्रहं प्रकृतिगम्भीरम्) भूपतीनाम् (महीपालानाम्) चरितम् (वृत्तम्) क्व (कुव) अबोधविक्लवाः (अबोधेन बोधाभावेन विक्लवाः विह्वलाः अविवेकविमूढाः) जन्तवः क्व (प्राकृतजनाः

कुव)। निगूढ़तत्त्वम् (निगूढ़ं संवृतं तत्त्वं स्वरूपं यस्य तत् संवृतस्वरूपम्) विद्विषाम् (रिपूणाम्) नयवर्त्म (नीतिमार्गः) यत् मया अवेदि (ज्ञातम्) अयं तव अनुभावः (महिमा)।

Eng.—Where are the naturally incomprehensible movements of kings and where are ordinary people helpless through lack of intelligence? The credit is yours that the well-concealed course of the enemies' policy was known by me.

Beng.—স্বভাবতঃ দুর্জ্ঞেয় রাজাদিগের চরিত্রই বা কোথায়, আর আমাদের ন্যায় অজ্ঞানান্ধ জন্তুগণই বা কোথায়? শত্রুদিগের গুপ্ত নীতিমার্গ যে আমি জানিয়াছি, তাহা আপনারই মাহাত্ম্য।

Expl.—The foreign policy of kings or ministers is a riddle to people of ordinary intelligence. The forester was a shrewd observer. He correctly guessed Duryodhana's course of action, but out of modesty now says that he knew all through Yudhishthira's majesty only.

Malli.—সম্প্রতি স্বাহঙ্কারং পরিহরতি, নিসর্গেতি [1]—'নিসর্গদুর্বোধং' স্বভাবদুর্গ্রহম্ ["ইষদুঃ—" ইত্যাদিনা খল্‌প্রত্যয়ঃ [2]] 'ভূপতীনাং চরিতং ক্ব, অবীধবিক্লবাঃ' অজ্ঞানোপহতা 'জন্তবঃ' মাদৃশাঃ পামরজনা ইত্যর্থঃ 'ক্ব' অপি। নীভয়ং সঙ্ঘটতে ইত্যর্থঃ [3]। তথাপি 'নিগূঢ়তত্ত্বং' সংবৃতযাথার্থ্যং 'বিদ্বিষাং নয়বর্ত্ম' ষাড়্গুণ্যপ্রয়োগঃ "সন্ধিবিগ্রহযানানি সংস্থাপ্যাসনমেব চ। দ্বৈধীভাবশ্চ বিজ্ঞেয়াঃ ষড়্গুণা নীতিবেদিনাম্" ইত্যাদিরূপো [4] 'যত্ মযা অবেদি' জ্ঞাতমিতি যাবৎ [বিদেঃ কর্মণি লুঙ্] 'অযম্' ইদং বেদনমিত্যর্থঃ [বিধেয়প্রাধান্যাৎ পুংলিঙ্গনির্দেশঃ] 'তব অনুভাবঃ' সামর্থ্যম্। অনুগতো ভাবঃ রাজ্ঞাং প্রকৃষ্টভাব ইতি [ঘঞন্তেন প্রাদিসমাসঃ। ন তূপসৃষ্টাৎ ঘঞ্ প্রত্যয়ঃ। "স্থিণীভুবোঽনুপসর্গে" ইত্যনুপসর্গাৎ ভবতের্ধাতোর্ঘঞ্ বিধানাৎ। অতএব কাশিকায়াম্ "কথং প্রভাবো রাজ্ঞাং, প্রকৃষ্টোভাব ইতি প্রাদিসমাসঃ" ইতি [5]] দোষপরিহারৌ সম্যগ্ জ্ঞাত্বৈব বিজ্ঞাপযামি। ন তু বৃথা কর্ণকঠোরং প্রলপামি ইত্যর্থঃ [6] ॥ ৫ ॥

NOTES ON MALLI.

1. सम्प्रति etc.—Now he eschews egotism by निसर्ग etc. 2. दूषत् etc.—The affix खल् comes in by "दूषदुः—" (See *Charcha*). 3. नोभयं etc.—The sense is—These two do not harmonise (co-exist). 4. षाड्गुण्य etc.—The application of the six means which are—(i) सन्धि—peace (ii) विग्रह—war (iii) यान—march (iv) संस्था—alliance (v) आसन—armed neutrality (vi) द्वैधीभाव—duplicity intriguing with each of two mutually hostile powers. 5. घञन्तेन etc.—First there is घञ् after भू; then by प्रादि समास we get अनुभाव। We cannot attach घञ् to the root preceded by the उपसर्ग अनु for the Sutra "ग्रिणो—" allows घञ् only when there is no उपसर्ग (see *Charcha*). Hence the Kasika says "How is प्रभाव formed? It is formed by प्रादिसमास—as प्रकृष्टो भावः"। 6. दोष etc.—Knowing indeed what the disqualification is and how to avoid it I will report; surely I shall not rave and hurt the ear for nothing.

N. B.—The दोष here is किंसखित्व through withholding from the king the real state of affairs merely because it is unpleasant (as explained in sl. 5). परिक्रियते अनेन इति परि+ह+घञ् करणे परिहारः that with which to avoid, *i.e.*, the remedy for the दोष। This of course is 'a correct report'. I know that an incorrect report is harmful, so I am going to make a correct report. Here an important question arises—suppose I listen patiently to your unpleasant report to avoid किंप्रभुत्व दोष in me (as explained in sl. 5); how am I to know, an ordinary individual as you are, you have not been misled by appearances and are

not now about to inflict on me as correct a report that is really false? To this sl. 6 supplies the answer. My knowledge does no credit to me, it is entirely the result of तव प्रभावः। Hence my facts are bound to be true and therefore my report will not be वृथा कर्णकठोर। This is says Malli. the object (इत्याशयः) of sl. 6.

CHARCHA.

1. निसर्ग etc.—निसृज्यते इति नि + सृज + घञ् भावे = निसर्गः nature. दुःखेन बुध्यते इति दुर् + बुध + खल् कर्मणि = दुर्बोधम् inscrutable. खल् is attached by the rule "ईषद्दुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल्"—खल् is attached to roots when preceded by ईषत्, दुर् or सु as उपपद and meaning either difficulty or non-difficulty. निसर्गेण दुर्बोधं निसर्गदुर्बोधम्। ३या तत्—। Qual. चरितम्।

2. अबोध etc.—बुध + घञ् करणे = बोधः knowledge or perception. न बोधः अबोधः, नञ्तत्—। Here नञ् is अभावार्थ। नञ् has six different senses. तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नञर्थाः षट् प्रकीर्त्तिताः॥ [तत्सादृश्य = likeness, as in अब्राह्मण। अभाव = absence as in अशक्ति। तदन्यत्व = exclusion, as in अविद्वान्। तदल्पता = scarcity as in अदोष। अप्राशस्त्य = deprecation as in अपण्डित। विरोध—opposition as in असुर।] क्लव power. विक्लवः = विगतः क्लवः अस्य powerless. अबोधेन विक्लवाः अबोधविक्लवाः, powerless through non-preception. ३या तत्; Qual. जन्तवः।

3. भूपतीनाम्—पातीति पा + डति कर्त्तरि पति lord; भुवः पतयः भूपतयः, ६तत्—। The word भूपति is declined like मुनि by the rule "पतिः समास एव"—पति final in a Samasa is declined like ordinary इकारान्त masculine bases. तेषां। शेषे ६ष्ठी।

4. क्व चरितम् (भवति), क्व जन्तवः (भवन्ति)—the two repeated क्व here shows the incongruity of the two statements. cf. "क्व सूर्य्यप्रभवो वंशः क्व चाल्पविषया मतिः" where Malli. says "द्वौ क्वशब्दौ महदन्तरं सूचयतः"। Here also he says "नोभयं सङ्गटते इत्यर्थः"। There is a gulf of difference between the two. In other words, ordinary people are powerless to fathom the inner nature of kings.

5. अनुभावः—भवनमिति भू + घञ् भावे = भावः अवस्था। अनुगतः भावः अनुभावः, प्रादितत्—, majesty, सामर्थ्य। Here अनु is not an उपसर्ग of भू। We cannot derive अनुभाव as अनु + भू + घञ्, such a course being prohibited by the rule "श्रिणीभुवोऽनुपसर्गे"—the roots श्रि, नी and भू take घञ् only when not preceded by an उपसर्ग। *Bhattoji* also says "कथं प्रभावो राज्ञ इति। प्रकृष्टो भाव इति प्रादिसमासः"। Nom. to भवति understood.

6. अयम्—Qual. अनुभावः। अनुभाव is विधेय here. And the विधेय being प्रधान here we get masculine in अयम्। See Malli "विधेयप्राधान्यात् पुंलिङ्गनिर्देशः"।

7. अवेदि—विद (ज्ञाने) अदादि + कर्मणि लुङ् त = अविद + चिण् + त = अविद + चिण् = अवेदि। चिन् here comes in by "चिण् भावकर्मणोः" —In भाव and कर्मवाच्य, चिण् is attached to roots in लुङ् त। Then त after चिण् disappears by the rule "चिणो लुक्"। [वेत्ति-वेद, विवेद, वेदिष्यति, वेत्तु-विदाङ्करोतु, लङ् अवेत्, अवेदीत्]

8. निगूढतत्त्वम्—नि + गुह + क्त कर्मणि = निगूढम् hidden. तत्त्व is essence. निगूढं तत्त्वं यस्य तत् निगूढतत्त्वम् whose essence is well-guarded. Qual. नयवर्त्म।

9. नयवर्त्म—वर्त्मन् is way. नीयते अनेन इति नी + अच् बाहुलकात् = नयः polity. घञ् is the proper affix here by "श्रिणी भुवो—" (see

Note 5). But अच् is attached irregularly. Thus Bhattoji says "कथं राज्ञो नय इति। बाहुलकात्"। नयस्य वर्त्म नयवर्त्म the course of polity, ६तत्—। नयवत्म here refers to the six lines of polity, *viz.*, सन्धि, विग्रह, यान, आश्रय, आसन and द्वधीभाव (Also see Notes on Malli). उक्ते कर्मणि १मा। मया नयवर्त्म अवेदि।

10. विद्विषाम्—for deriv. of द्विष् see sl. 3. विशेषेण द्विषः विद्विषः, सुप्सुपा। तेषाम्। शेषे ६ष्ठी। The connection being with नयवर्त्म।

11. *Voice.*—दुर्बोधेन चरितेन क्त (भूयते), अबोधविक्लवैः जन्तुभिः क्त (भूयते)। अनेन अनुभावेन (भूयते) यदहं नयवर्त्म अवेदिषम्।

12. *Parallel passage*—

सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
सम्भावनागुणमवेहि तमीश्वराणाम्।"—*Sak.*

13. *Purport.*—For the object of this verse see notes on Malli's दोषपरिहारो etc.

7. In fear of you Duryodhana is trying to retain the ill-acquired kingdom by polity.

विशङ्कमानो भवतः पराभवं
नृपासनस्थोऽपि वनाधिवासिनः।
दुरोदरच्छद्मजितां समीहते
नयेन जेतुं जगतीं सुयोधनः॥ ७॥

Prak.—सुयोधनः जगतीं जेतुं समीहते [Suyodhana is now trying to win the world]. But I have already lost the world to him—दुरोदरच्छद्मजितां नयेन जेतुम् [You were cheated out of it at dice. Naturally the people would side with you and resent his

intrusion ; so to win over the people he is adopting policies that would really conquer the world for him]. But does he think I would try to regain my kingdom—भवतः पराभवं विशङ्कमानः सुयोधनः [Surely he is apprehending defeat from you in the near future]. Preposterous ! I am wandering in the wilderness and he is the lord of the Earth !—नृपासनस्थः अपि वनाधिवासिनः भवतः विशङ्कमानः [He knows your worth ; hence even though apparently secure on his throne he can never free himself of misgivings though you are now a sojourner in the woods].

Prose and *Syn.*—सुयोधनः (दुर्योधनः) नृपासनस्थः (नृपस्य आसने तिष्ठति यः तादृशः राजपीठस्थितः) अपि वनाधिवासिनः (वनम् अधिवसति यस्तस्मात् काननिलयात्) भवतः (त्वत्तः) पराभवम् (पराजयम्) विशङ्कमानः (उत्प्रेक्षमाणः सन्) दुरोदरच्छद्मजिताम् (दुरोदरस्य द्यूतस्य छद्मना छलेन जितां लब्धां कपटपाशकहृताम्) जगतीम् (महीम्) नयेन (नीत्या) जेतुम् (वशीकर्त्तुम्) समीहते (कामयते)।

Eng.—Suyodhana, though seated on the royal throne, apprehending defeat from you who are living in the forest, is trying to win over by policy the world acquired by him through trick at dice.

Beng.—দুর্য্যোধন রাজার আসনে, আর আপনি বনবাসী ; তথাপি তাঁহার ভয় পাছে আপনি তাঁহাকে জয় করেন। এই জন্য পাশায় ছলে যে রাজ্য হরণ করিয়াছেন তাহা নীতির কৌশলে নিজের বশে আনিতে চেষ্টা করিতেছেন।

Expl.—Duryodhana is in possession of your throne and you are a wanderer in the wilderness. But he is afraid of you. He thinks some day you might challenge him and wrest back your kingdom from him. To guard against such a contingency, he, by conciliatory measures, is trying to make people forget the

past—the infamous trick by which you were robbed of your own ; trying to win by policy what was won by knavery.

Malli.—सम्प्रति यदक्तव्यं तदाह, विशङ्कमान इति [1]—सुखेन युध्यते यः स 'सुयोधनः' ["भाषायां शासियुधिदृशिधृषिसृषिभ्यो युच् वाच्यः" [2]] 'नृपासनस्थः' सिंहासनस्थ 'अपि' वनमधिवसतीति 'वनाधिवासिनः' वनस्थात् राज्यभ्रष्टादपि इत्यर्थः। 'भवतः' त्वत्तः 'पराभवं' पराजयं 'विशङ्कमानः' उत्प्रेक्षमाणः सन्, दुष्टमुदरमस्य इति 'दुरोदरं' द्यूतम् [पृषोदरादित्वात् साधुः। "दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्" इत्यमरः [3]] तस्य 'छद्मना' निषेण 'जितां' लब्धां दुर्नयार्जितां 'जगतीं' महीम् ["जगती पिष्टपे मह्यां वास्तुच्छन्दोविशेषयोः" इति वैजयन्ती] 'नयेन' नीत्या 'जेतु" वशीकर्तुं 'समीहते' व्याप्रियते न तु उदास्ते इत्यर्थः। बलवत्स्वामिकम् अविशङ्कागमं च धनं भुञ्जानस्य कुतो मनःसमाधिरिति भावः [4] [अत्र 'दुरोदरछद्मजिताम्' इति विशेषणद्वारेण पदार्थं प्रति (? पदार्थस्य) हेतुत्वेनोपन्यासात् द्वितीयं काव्यलिङ्गमलङ्कारः। तदुक्तम्—"हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्" इति [5]] ॥ ७ ॥

NOTES ON MALLI.

1. सम्प्रति etc.—Now he says what he has to say by विशङ्कमान etc. 2. भाषायाम् etc.—युच् is attached to the roots शास्, युध, दृश, धृष, and सृष in classical literature. Hence there is युच् in सुयोधनः। 3 पृषोदर etc.—दुरोदर is irregularly formed being of the पृषोदरादि class. Amara says that दुरोदर meaning the player at dice is masculine, but it is neuter when meaning stake and dice. 4. बलवत् etc.—Where is the mental peace of one enjoying the ill-acquired wealth of a powerful master. 5. अत्र etc.—Here through the adjective दुरोदरछद्मजिताम् the meaning of a पद is adduced as the हेतु, hence there is काव्यलिङ्ग अलङ्कार of the second type. Thus it is said "when the cause is gathered from the meaning of a sentence or of a पद the अलङ्कार is काव्यलिङ्ग"।

CHARCHA.

1. विशङ्क etc.—वि + शङ्क + कर्त्तरि शानच् = विशङ्कमानः fearing, being afraid of. Qual. सुयोधनः। [शङ्कते, शशङ्के, अशङ्किष्ट।]

2. भवतः—भातीति भा + डवतु कर्त्तरि = भवत् you, तस्मात्। अपादाने ५मी। The अपादान here is guided by "भीत्रार्थानां भयहेतुः"—the cause of fear becomes अपादान in connection with roots meaning 'to fear' or to save'. Here शङ्क धातु is भयार्थक ; hence the अपादानत्व of भवतः। There is another भवत् from भू + शतृ meaning 'being'. The feminine of this is भवन्ती whereas of the former it is भवती।

3. पराभवम्—परा + भू + अप् भावे = पराभवः defeat. तम्। Obj. of विशङ्कमानः।

4. नृप etc —नृ + पा + क कर्त्तरि = नृप king ; उपपदतत्—। आस्यते अस्मिन् इति आस + ल्युट् अधिकरणे = आसनम्। नृपस्य आसनम् नृपासनम् the Royal seat सिंहासनम्, ६ तत्—। तस्मिन् तिष्ठतीति नृपासन + स्था + क कर्त्तरि = नृपासनस्थः seated on the royal throne. उपपदतत्—। Qual. सुयोधनः।

5. अपि—अपि here implies गर्हा censure. Duryodhana is seated on the throne as a king, still he fears you. This lowers his kingly office and constitutes a censure.

6 वनाधि etc.—वन here refers to the Dvaitavana, where the the forester met Yudhisthira. वनम् अधिवसतीति वन + अधि + वस + णिनि कर्त्तरि = वनाधिवासी residing in the forest. तस्मात्। Qual. भवतः।

7. दुरोदर etc.—दुः दुष्टमुदरम् अस्य इति दुरोदरम्। The form should have been दुरुदरम् [दुः + उदरम्] ; but दुरोदरम् is irregularly formed being of the पृषोदरादि class. पृषत् उदरमस्य इति पृषत् + उदरम् = पृषोदरम् instead of पृषदुदरम्। Similar words are हंस, सिंह, गूढ़ोत्मा etc.

cf. "भवेद्वर्णागमाद्वंसः सिंही वर्णविपर्य्ययात्। गूढ़ोत्मा वर्णविकृतेर्वर्णनाशात् पृषोदरम्॥" दुरोदरमेव छद्म दुरोदरच्छद्म intrigue in shape of dice, कर्मधा—। Or दुरोदरे यत् छद्म तत्, सुप्सुपा। तेन जिताम् दुरोदरच्छद्मजिताम् acquired through intrigue in shape of dice, ३यातत्—। Qual. जगतीम्।

8. समीहते—सम् + ईह चेष्टायाम् + लट् ते। Nom. सुयोधनः। [ईहते, ईहाञ्चक्रे—मास-म्बभूव, ऐहिष्ट]।

9. नयेन—For deriv. See Sl. 6 करणे ३या।

10. जगतीम्—जगती here means पृथिवी। गच्छतीति गम् + क्विप् कर्त्तरि=जगत्। Here duplication of गम् is by the Varttika "द्युतिगमि-जुहीतीनां द्वे च"। जगत् + ङीप्=जगती। ताम्। Obj. of जेतुम्। cf. "अरामां निःसीरध्वजदशरथीकृत्य जगतीम्"—*Bhavabhuti*.

11. सुयोधनः—सु सुखेन युध्यते इति सु + युध + युच् कर्त्तरि=सुयोधनः A graceful fighter; उपपदतत्—। Refers to Duryodhana. युच् here comes in by the Varttika "भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वाच्यः"—युच् is added in place of खल् to शास etc.—in ordinary language. Nom. to समीहते।

12. *Voice* —विशङ्कमानेन...नृपासनस्थेन सुयोधनेन समीह्यते।

8. The fool is also trying to excel
you by personal virtues.

तथापि जिह्मः स भवज्जिगीषया
तनोति शुभ्रं गुणसम्पदा यशः।
समुन्नयन् भूतिमनार्य्यसङ्गमाद्
वरं विरोधोऽपि समं महात्मभिः॥ ८॥

Prak.—स तथापि यशः तनोति [Although his hopes are high, to secure the earth to himself by a wise course of policy, yet

he is hankering after fame]. What sort of fame?—गुणसम्पदा शुभं यशः [Fame without a blemish, because it is caused by an accession of virtue]. Why is this hankering?—जिह्मः स भवज्जिगीषया तनोति [He is a fool. He believes that thus he will surpass yourself in virtues and hence cause his people to forget you]. Well, if after all he really becomes virtuous, no matter with what object, that would be some gain to the world—महात्मभिः समं विरोधः अपि अनार्यसङ्गमात् वरम् [He has been so long keeping company with the mean and ignoble, now he has turned his thoughts on you. This, though in enmity, is better than thinking of the mean in amity]. How so?—विरोधः भूतिं समुन्नयन् वरम् [This is because the conflict with the noble develops noble traits of character]. ⁸.

N. B.—Malli explains differently [See Tika of Malli].

Prose and *Syn.*—तथापि (तदवस्थोऽपि, साशङ्कोऽपि—*Malli*, or जगज्जयमीहमानोऽपि, or again तदवस्थ एव) जिह्मः (वक्रः मूर्खो वा) स भवज्जिगीषया (त्वत्तिरोभावनेच्छया) गुणसम्पदा (गुणगरिम्ना) शुभं यशस्तनोति (विमलां कीर्त्तिं चिनोति)। भूतिं समुन्नयन् (उत्कर्षमापादयन्) महात्मभिः समम् (उदारप्रकृतिभिः सह) अनार्यसङ्गमात् (दुर्जनसंसर्गात्) विरोधोऽपि (कलहोऽपि) वरम् (ईषत्प्रियः)। Or—तथापि सः जिह्मः गुणसम्पदा भवज्जिगीषया शुभं यशस्तनोति। महात्मभिः समं विरोधोऽपि भूतिं समुन्नयन् अनार्यसङ्गमात् वरम्।

Eng.—Yet he, a knave (or a fool), spreads spotless fame, through a profusion of virtues, in the hope of excelling you. Even quarrel with the noble-minded, raising one's worth, is preferable to company of the ignoble. *Or*—Yet...knave in the hope...you, spreads...virtues. Even...ignoble.

Beng.—তথাপি সেই নির্বোধ দুর্য্যোধন আপনাকে অতিক্রম করিবার নিমিত্ত নিজগুণদ্বারা নির্মল যশ বিস্তার করিতেছে। মহৎ লোকের সহিত বিরোধ ও নিজের উৎকর্ষ বিধান করিয়া নীচলোকের সঙ্গ অপেক্ষায় প্রিয় বটে।

Expl.—He is in possession of your kingdom. To guard against attempts on your part to regain it he has launched a policy of conciliation. Even thus he is not satisfied. The wily fellow makes a show of virtue in the hope of creating the impression that he is better endowed by nature than even your august self and thus making his person dear to his people. The attempt to a certain extent adds to his accomplishments. Verily even quarrel with the noble is better than company of the ignoble.

Malli.—নয়েন জেতুং জগতীং সমীহতে ইত্যুক্তং তৎপ্রকারমাহ তথাপীতি [1] —তথাপি সাশঙ্কোঽপি 'জিহ্মঃ' বক্রঃ বঞ্চক ইতি যাবৎ, 'সঃ' দুর্য্যোধনঃ 'ভবজ্জিগীষয়া' গুণৈঃ ভবন্তমতিক্রমিতুমিচ্ছয়া ইত্যর্থঃ ["হেতৌ" ইতি তৃতীয়া] 'গুণসম্পদা' দয়া-দাক্ষিণ্যাদিগুণগরিম্না করণেন 'শুভং যশঃ তনোতি'। স খলো গুণলোভনীয়াং ত্বৎসম্পদমাত্মসাৎকর্তুং ত্বত্তোঽপি গুণবত্তামাত্মনঃ প্রকটয়তীত্যর্থঃ। নন্বেবং গুণিনঃ সতোঽপি সজ্জনবিরোধো মহান্ দোষ ইত্যাশঙ্ক্য সোঽপি সৎসংসর্গলাভে নীচ-সঙ্গমাদরমুৎকর্ষাবহত্বাৎ ইত্যাহ সমিতি [2]—তথাহি 'ভূতিং সমুন্নয়ন্' উৎকর্ষম্ আপাদয়ন্ ["লটঃ শতৃশানচৌ—" ইতি শতৃপ্রত্যয়ঃ। পুনর্লঙ্গ্রহণসামর্থ্যাৎ প্রথমাসামানাধিকরণ্যম্ [3]] 'মহাত্মভিঃ সম" সহ ইত্যর্থঃ ["সাকং সচা সমং সহ" ইত্যমরঃ] 'অনার্য্যসঙ্গমাৎ' দুর্জনসংসর্গাৎ ["পঞ্চমীবিধানে" ইতি পঞ্চমী [4]] 'বিরোধোঽপি বরং' মনাক্প্রিয়ঃ ["দেবাদ্বৃতে বরঃ শ্রেষ্ঠে বিষু ক্লীবে মনাক্প্রিয়ে" ইত্যমরঃ। অত্র মৈত্র্যপেক্ষয়া মনাক্প্রিয়ত্বং বিরোধস্য। "ভূতিং সমুন্নয়ন্" ইত্যস্য (? ইত্যত্র) পূর্ববাক্যান্বয়ে সমাপ্তস্য বাক্যার্থস্য পুনরাদানাৎ সমাপ্তপুনরাত্তাখ্যানদোষাপত্তিঃ। তদুক্তং কাব্যপ্রকাশে—"সমাপ্তপুনরাদানাৎ সমাপ্তপুনরাত্তকম্" ইতি। ন চ বাক্যান্তরমেতৎ যেন উক্তদোষপরিহারঃ স্যাৎ॥ অর্থান্তরন্যাসঃ অলঙ্কারঃ। স চ ভূতিসমুন্নয়নস্য (?) পদার্থবিশেষণদ্বারা বিরোধবত্ত্বং (? বিরোধবরত্বং) প্রতি হেতুত্বাভিধানরূপকাব্যলিঙ্গানুপ্রাণিত ইতি [5]]॥ ৮॥

NOTES ON MALLI.

1. नयेन etc.—It has been remarked that Duryodhana tries to conquer the world by policy. By तथापि etc. he explains the methods adopted. 2. सखलः etc—That crooked one, to draw to himself your *Sri* that is attracted by virtue alone, is making a display of virtuousness. Apprehending the rejoinder—If so, then, even for a virtuous person, quarrel with a good man is a great blemish—the poet says that touch with the good being secured, even the quarrel is better than ignoble company, for it promotes prosperity. 3. लटः etc.—There is शतृ in समुन्नयन् by the rule "लटः शतृशानचौ—" (See *Charcha*) The mention of लट् in the sutra, in spite of its अनुवृत्ति from the previous sutra, secures collocation (सामानाधिकरण्य) with the प्रथमान्त word विरोधः as in सन् ब्राह्मणः। 4. पञ्चमी etc—We have पञ्चमी by the rule "पञ्चमी—" (See *Charcha*) 5. देवात् etc.—Amara says, that the word वर meaning 'a boon from the gods' or 'best' is used in all the genders, but in the sense of 'slightly better' it is always neuter. Here the relative attractiveness of विरोध is in comparison with मैत्री, friendship. In भूतिं समुन्नयन् the sense of the sentence already completed in the 1st half of the sloka, is again taken up; hence the rhetorical defect समाप्तपुनरात्तता arises. Thus the Kavyaprakasa says—"There is समाप्तपुनरात्तक when the sense already completed is again taken up." It cannot be said that भूतिं समुन्नयन् is a new sentence (in a different sense) and the defect is avoided. There is अर्थान्तरन्यास अलङ्कार here. And that too is enlivened by काव्यलिङ्ग ; for, the cause of the preference of

विरोध is expressed by the meaning of the words 'भूतिं समुन्नयन्' (producing prosperity) [*N.B.*—The text of Malli here is corrupt and the sense is not clear].

CHARCHA.

1. तथापि—Malli says 'साशङ्कोऽपि' though apprehensive. This is misleading. साशङ्कोऽपि तनोति implies that one who is साशङ्क does not usually covet fame—साशङ्को हि यशो न तनोति। The fact is, apprehension is just the reason why he hankers after fame. Had he not been afraid of Yudhishthira he would not have cared for fame. Hence say—'तथा' तदवस्थः नयेन जगतीं जेतुं समीहमानः 'अपि' as stated in the preceding verse.

2. जिह्मः—जहाति सरलमार्गमिति हा + मनिन् = जिह्मः a knave or a fool. "जिह्मस्तु कुटिले मन्दे" इति हैमः। Malli has वक्र a crooked person—a knave कुटिल। He makes a show of virtue, which he does not really possess. Hence he is a *knave*. Again, he thinks he will thus mislead people to the belief that he excels you in virtue. It is a fond hope—he is a *fool* मन्द। Qual. सः।

3. भवत् etc.—For भवत् see Sl. 7. जेतुमिच्छा इति जि + सन् + अ भावे स्त्रियाम् = जिगीषा wish to conquer. भवतः जिगीषा भवज्जिगीषा wish to conquer, i.e., excel, you, ६ तत्—। The षष्ठी here is कृद्योगे कर्मणि। The हेया is here हेतौ by the rule "हेतौ"।

4. तनोति—Spreads. तन् + लट् ति [ततान-तेने, अतनीत्-अतनुत, अतनीत्-अतानीत्—अतत अतनिष्ट, तनिष्यति—ते]। Nom. सः।

5. शुभ्रम्—शोभते इति शुभ + रक् कर्त्तरि शुभ्रम् lit. that which shines, i.e. white, spotless.

5. गुणसम्पदा—For सम्पद् see Sl. 5. गुणानां सम्पत् गुणसम्पत् wealth of virtue। तया। The तृतीया here is करणे। Malli construes गुणसम्पदा तनोति making गुण etc. the करण of तननक्रिया। We may also say गुणसम्पदा भवज्जिगीषया—in the hope of excelling you by the richness of his virtues. This supposes it to be the करण of जयनक्रिया।

6. समुन्नयन्—समुन्नयति इति सम् + उद् + नी + शतृ कर्त्तरि promoting. Qual. विरोधः (Malli). Construe भूतिं समुन्नयन् यो विरोधः सः etc. (Malli). The शतृ here is not connected with any क्रिया and is directed by the rule "लटः शतृशानचौ अप्रथमासमानाधिकरणे"—लट् is replaced by शतृ or शानच् when it is not an ordinary attributive of some word in the प्रथमा विभक्ति। But here समुन्नयन् is समानाधिकरण with विरोधः। The anomaly is explained by Malli. from the repetition of लट् in the rule "लटः—"। This is quite legitimate, Bhattoji also says—"लट् इत्यनुवर्त्तमाने पुनर्लड्ग्रहणम् अधिकविधानार्थम्। तेन प्रथमासामानाधिकरण्येऽपि क्वचित्—सन् ब्राह्मणः"। But भूतिं समुन्नयन् विरोधः and भवज्जिगीषया गुणसम्पदा शुभं यशः ultimately involve the same idea. Hence the second half of the verse starts with a re-opening of the question already settled in the first half. Consequently Malli says there is here the blemish known as समाप्तपुनरात्तता। This is hardly fair to the poet. The blemish arises through Malli's faulty construction. The alternative prose order connects गुणसम्पदा with भवज्जिगीषया and construes विरोधी भूतिं समुन्नयन् वरं (भवति)। This avoids the समाप्तपुनरात्तता and also offers a simpler justification of the शतृ by the rule "लक्षणहेत्वोः क्रियायाः"—शतृ or शानच् may come in, even when there

is सामानाधिकरण्य with प्रथमा, if expressing the indicator or the cause of some क्रिया। Here the sense is समुन्नयन् सन् वरं भवति making समुन्नयनक्रिया the *cause* (हेतु) of वरीभवनक्रिया। Hence हेतौ शत्र। Also समुन्नयन् now is a predicative adjective of विरोधः and not an ordinary adjective as Malli has it. It is curious that the last line in Malli's Tika, viz, विरोधवरत्वं प्रति हेतुत्वाभिधान etc. goes without justification unless we have हेतौ शत्र in समुन्नयन्। It is difficult to think that this line and the interpretation of the शत्र in his Tika comes from the same hand.

7. भूतिम—भू + क्तिन् भावे = भूतिः prosperity उत्कर्षः। ताम्—obj. of समुन्नयन्। It also means (i) भस्म ; cf. "स्फुटोपमं भूतिसितेन शम्भुना" *Sisu.* (ii) pointed streaks on elephant (मातङ्गशृङ्गार) cf. "भक्तिच्छेदैरिव विरचितां भूतिमङ्गे गजस्य"—*Megha.*

7. अनार्य्य etc.—अर्य्यन्ते गम्यन्ते आचारपूतत्वादाश्रीयन्ते इति ऋ + ण्यत् कर्मणि = आर्य्याः the good. सम् + गम + अप् भावे सङ्गमः association ; here friendship मैत्री। न आर्य्याः अनार्य्याः the mean, नञतत्—। तेषां सङ्गमः अनार्य्यसङ्गमः friendship (lit. company) of the mean. ६ तत्—। तस्मात्। The पञ्चमी is here guided by the sutra "पञ्चमी विभक्ते"—when the thing singled out (निर्द्धार्य्यमाण) is of a different class (विभक्त) we shall have ५मी instead of षष्ठी or ७मी। Note that विरोध and सङ्गम are contrasted ; hence, विरोध being शत्रुता, सङ्गम should be taken in its secondary sense as मित्रता।

8. वरम्—वरम् means slightly better मनाक्प्रियः। Qual. विरोधः।

9. विरोधः—विरुध्यते इति वि + रुध + घञ् भावे = विरोधः quarrel. Nom. to भवति understood.

10. अपि—अपि here is समुच्चये। मेत्री with the good is good but even quarrel is slightly better than ignoble company, "गर्हासमुच्चयप्रश्नशङ्कासम्भावनास्वपि" इत्यमरः।

11. महात्मभिः—महान् (high) आत्मा (soul) येषां ते महात्मानः the high-souled, बहु—। Here महत् becomes महा by the rule "आन्महतः समानाधिकरणजातीययोः"—महत् becomes महा in कर्मधारय and बहुव्रीहि and when जातीय follows। तैः। The तृतीया is here सहार्थे by the rule "सहयुक्तेऽप्रधाने"—The अप्रधान in connection with सहार्थ words takes तृतीया।

12. *Voice*—जिह्मेन तेन तन्यते (or तायते)। समुन्नयता विरोधेन वरेण (भूयते)।

9. *He is trying to attain the status of Manu himself.*

कृतारिषड्वर्गजयेन मानवो-
मगम्यरूपां पदवीं प्रपित्सुना।
विभज्य नक्तन्दिवमस्ततन्द्रिणा
वितन्यते तेन नयेन पौरुषम् ॥ ९ ॥

Prak.—What progress has he made towards the conquest of the world?—कृतारिषड्वर्गजयेन तेन नयेन पौरुषं वितन्यते [He has conquered the six internal enemies—the passions—and is now directing valour with craft]. With what object?—अगम्यरूपां मानवीं पदवीं प्रपित्सुना तेन वितन्यते [Subjugation of the passions is but a preliminary step. A host of other kings had previously achieved that much. His ambition now is to attain the unachievable status of King Manu himself]. But do you

think he would succeed in duly distinguishing between cases demanding the application of policy, or force, or of both ?—नक्तन्दिवम् अस्तन्द्रिणा तेन विभज्य वितन्यते [With perseverance unflagging, day and night he tries to distinguish between the cases and then applies polity, force or both as need be].

Prose and *Syn.*—कृतारिषड्वर्गजयेन (कृतः अरीणां षण्णां वर्गस्य जयः येन तेन जिताभ्यन्तरशत्रुसमूहेन) अगम्यरूपाम् (अगम्यम् अलभ्यं रूपं सादृश्यं यस्याः तादृशीम् अलभ्यप्रतिमाम् सुतरामलभ्यां वा) मानवीं पदवीम् (मनोः स्थितिम्) प्रपित्सुना (प्राप्तुकामेन) अस्तन्द्रिणा (अनलसेन) तेन पौरुषम् (शौर्य्यम्) नक्तन्दिवम् (अहोरात्रम्) विभज्य (यथाभागं निरूप्य) नयेन (नीत्या) वितन्यते (प्रयुज्यते)। Or—कृतारि ··· प्रपित्सुना नक्तन्दिवम् अस्तन्द्रिणा तेन विभज्य नयेन पौरुषं वितन्यते।

Eng.—By him, with the group of the six internal enemies subdued, enterprise is being employed with policy, with lethargy renounced and day and night ear-marked (for the purpose), in the hope of attaining the unattainable line of the conduct sketched out by (*Or*—status of) Manu. *Or*—By him ...employed as well as policy, with discernment and lethargy renounced day and night in the hope...Manu.

Beng.—রাজা দুর্যোধন কামাদি ছয় রিপুর জয় করিয়াছেন। এখন বাহ্যশত্রুর জয়ের জন্য আলস্য ছাড়িয়া দিন ও রাত্রির কার্য্যের সময় ভাগ করিয়া লইয়াছেন ও নীতি সহকারে পৌরুষ প্রয়োগ করিতেছেন। আশা স্বয়ং মনুর মত রাজা হইবেন। সে দুরাশা মাত্র, যে সে লোক কি মনুর পদ পাইতে পারে ? Or.—রাজা... ছাড়িয়া দিন রাত পৌরুষ ও নীতি, যার যে বিষয় সেইরূপ, প্রয়োগ করিতেছেন...পারে ?

Expl.—Control over the passions is a necessary preliminary to all attempts at the sovereignty of the world. Duryodhana has successfully gone through this indispensable first step and is now ceaselessly at work against the other rival powers

applying force with craft (*Or*—craft and force with discrimination). It seems nothing short of the ideal (*Or*—status) of Manu himself would satisfy him though in that his efforts are doomed to failure.

Malli.—ननु "कातर्यं केवला नीतिः" इत्याशङ्य नीतियुक्तं पौरुषमस्य इत्याह [1] क्रतेति—षण्णां वर्गः षड्वर्गः। अरीणामन्तःशत्रूणां कामक्रोधादीनां षड्वर्गोऽरिषड्वर्गः' [शिवभागवतवत् समासः [2]]। तस्य 'जयः क्रतौ' येन तथोक्तेन विनीतेन इत्यर्थः। विनीताधिकारं (? रः) प्रजापालनमिति भावः [3]। 'अगम्यरूपां' पुरुषमात्रदुष्प्राप्याम्। मनोरिमां 'मानवीं' मनूपदिष्टसदाचारक्षुण्णामित्यर्थः 'पदवीं' प्रजापालनपद्धतिं 'प्रपित्सुना' प्रतिपत्तुमिच्छुना [प्रपद्यतेः सन्नन्तादुप्रत्ययः। "सनि मीमा—" इत्यादिना इसादेशः। "अत लोपोऽभ्यासस्य" इत्यभ्यासलोपः [4]] अस्ता तन्द्रिः आलस्यं यस्य तेन 'अस्ततन्द्रिणा' अनलसेन इत्यर्थः [तदिः सौत्रो धातुः। तस्मात् "वङ्क्राद्यश्च" इत्योणादिकः क्रि प्रत्ययः। "क्रदिकारादक्तिनः" इति वा ङीष्। "वन्दीघटीतरीतन्त्रीति ङीषन्तोऽपि" इति क्षीरस्वामी। तथा रामायणप्रयोगः—"निस्तन्द्रिरप्रमत्तश्च स्वदोषे परदोषवत्" इति [5]]। 'तेन' दुर्योधनेन पुरुषस्य कर्म 'पौरुषं' पुरुषकारः उद्योग इति यावत् [युवादित्वात् अण्प्रत्ययः। "पौरुषं पुरुषस्योक्तं भावे कर्मणि तेजसि" इति विश्वः [6]] नक्तञ्च दिवा च 'नक्तन्दिवम्' अहोरात्रमित्यर्थः ["अचतुर—" इत्यादिना सप्तम्यर्थवृत्त्योरव्यययोर्द्वन्द्वनिपाते अच् समासान्तः [7]] 'विभज्य' अस्यां वेलायामिदं कार्यम् अकार्यमिति [8] विभागं कृत्वा 'नयेन' नीत्या वितन्यते विस्तार्यते ॥ ९ ॥

NOTES ON MALLI.

1. ननु etc.—Now apprehending the rejoinder "Polity by itself is weak" he says by क्रत etc. that his valour is combined with Polity. 2. शिव etc.—The compound is of the same kind as in शिवभागवत (See *Charcha*). 3. विनीत etc.—Protection of (Ruling over) subjects is the province of the trained. *N.B.*—विनीताधिकारं seems to be a copyists' slip for विनीताधिकारः।

Construe प्रजापालनं राज्यरक्षा विनीताधिकारः विनीतस्यैव अधिकारः विनीत एव राज्यरक्षाधिकारी नान्य इत्यर्थः। 4. प्रपद्यते: etc.—In प्रपित्सुना we have उ प्रत्यय attached to the सन्नन्त root पद। Here is इस् in place of the vowel अ of पद by the rule "सनि मीमा—" (See *Char.*). The first half of the doubled root elides by the rule "अव लोपो—" (See *Char.*). 5. तदिः etc.—The root तदि (तन्द) is seen in the rules but not in the धातुपाठ। The औणादिक affix क्रि is attached to this root by the rule "वङ् क्रि—"। ङीष्, is optional by the Varttika "क्रदिकारात्—" (See *Char.*). Kshiraswami says that नन्द्री etc. are also available with ङीष् तन्द्रि is used in the Ramayana in the sense it has here; thus "निस्तन्द्रिः—"—Wakeful and vigilant in the matter of one's own fault as in that of others. 6. युवा etc.—In पौरुष, अण् is attached, for पुरुष appears in the युवादि list. The Visva says, that पौरुष means the characteristics, functions or the prowess of a पुरुष (man). 7. अचतुर etc.—The समासान्त अच् in नक्तन्दिवम् is by the rule "अचतुर—" which by निपातन allows द्वन्द्व of the अव्यय words नक्तम् and दिवा that are used in the sense of the सप्तमी विभक्ति (See *Charcha*). 8. कार्य्य etc.—कार्य्यमकार्य्यम् is obscure. Perhaps the reading is इदं कार्य्यम् इदमकार्य्यम्—this should be done and this should be avoided.

Alt. Tika.—'नक्तन्दिवम्' रात्रौ च दिवसे च 'अस्तन्द्रिना' आलस्यरहितेन तेन अनुक्षणमनलसेन सता 'विभज्य' पौरुषप्रयोगस्थानं नयप्रयोगस्थानञ्च सम्यक् विविच्य 'नयेन' समभिति यावत् 'पौरुषं' स्वतेजः 'वितन्यते' प्रयुज्यते इति। "कातर्य्यं केवला नीतिः शौर्य्यं श्वापदचेष्टितम्" इति मत्वा नयपौरुषयोः उभयोः प्रयोगस्थानं विविच्य स नयेन सह पौरुषमपि आश्रितवान् न हि केवलेन "नयेन जेतुं जगतीं समीहते" इति भावः।

ಕೇಂದ್ರೀಯ ಸಂಸ್ಥೆ P2445

1. कृतारि etc.—अरि refers to the internal enemies of man—the passions. जि + अच् भावे = जय subjugation. षण्णां वर्गः the group of six ६ तत्—। अरीणां षड्वर्गः the six-membered group of enemies, ६ तत्—। अरिषड्वर्गस्य जयः, ६ तत्—। कृतः अरिषड्वर्गजयः येन, बहु—। तेन। Qual. तेन which refers to दुर्योधन। Here अरिषड्वर्ग is obtained in the sense षण्णाम् अरीणां वर्गः where षण्णाम् is a विशेषण of अरीणाम्। Hence षट् cannot be compounded with वर्गः leaving अरीणाम् uncompounded (असामर्थ्यात्)। To defend the समास we shall have to strain a bit. Thus—compound षड्वर्ग first without reference to अरि। It then stands for *any* group of six. Next specify षड्वर्ग by calling it a group of *enemies*. This makes अरीणाम् a भेदक of षड्वर्ग as a whole distinguishing it from other groups of six. Thus सामर्थ्य is secured and the compound is allowed. This sort of straining is not without precedent. Witness the well-known compound शिवभागवत। We have here first to obtain भागवतः meaning a follower of the Almighty. The Almighty is not specified, may be Brahman, Vishnu or Siva. Next we specify saying शिवस्य भागवतः—a follower of the Almighty with reference to Lord Siva. The final compound शिवभागवतः has thus the sense शिवस्य भगवतः अयम् (precisely like अरीणां षण्णां वर्गः) though this वाक्य does not allow the compound शिवभागवतः। The mention of अरि here is superfluous and only creates the difficulty noted above. षड्वर्ग alone refers to the internal enemies. Compare—"व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यवधीदरींश्च", "षड्वर्गवश्यः परिमूढबन्धुः" etc.

2. मानवीम्—मनु is स्वायम्भुव मनु, the first king and the most illustrious on earth. He was the repository of all knowledge hence he was called मनु—"सकलवेदार्थमननात् मनुः"—*Kulluka*. तस्य इयमिति मनु + अण् + ङीप् स्त्रियाम् = मानवी belonging to Manu, i.e., occupied by Manu मन्वधिकृता। ताम्। Qual. पदवीम्। Malli. takes it to mean 'laid down by Manu.'

3. अगम्य etc.—गन्तुं शक्यम् इति गम + यत् कर्मणि = गम्यम्। न गम्यम् unapproachable अगम्यम्, नञ्_तत्—। अगम्यं रूपं यस्याः सा, बहु—। ताम्। Qual. पदवीम्। Or—अतिशयेन अगम्यम् इति अगम्य + रूपप् प्रशंसायाम् = अगम्यरूपम्। cf. "युक्तरूपमिदं तव"—*Sak.*

4. पदवीम्—पदवी here means status, position. मानवीं पदवीम्—the status king Manu occupied. Malli says this refers to the राजधर्म्मपद्धति laid down by Manu in his स्मृति। ताम्। obj. of प्रपित्सुना।

4. प्रपित्सुना—प्र + पद + सन् + उ कर्त्तरि = प्रपित्सुः wishing to attain. तेन। Qual. तेन। Here the सन्नन्त root पद changes its अ into इ by the rule "सनि मीमाघुरभलभशकपतपदामच इस्"—The vowels of the roots मी, मा, दा, धा, दै, धै, रभ, लभ, शक, पत and पद change into इ when सन् follows. Again the सन्नन्त root पद drops its अभ्यास by the rule "अत्र लोपोऽभ्यासस्य"।

5. विभज्य—वि + भज + ल्यप् = विभज्य having divided into compartments (Malli); or, having distinguished the proper spheres for the application of नय and पौरुष। Also see next.

6. नक्तन्दिवम्—नक्तम् an अव्यय meaning 'at night' (रात्रौ)। दिवा also an अव्यय meaning दिवसे at day. Both have the sense of

७मी। नक्तञ्च दिवा च, नक्तन्दिवम्—इन्द्व with समासान्त अच् by the rule "अचतुर-विचतुर--सुचतुर--स्त्रीपुंस-धेन्वनडुह--ऋक्साम-वाङ्मनस-अक्षिभ्रुव-दारगव-ऊर्वष्ठीव-पदष्ठीव-नक्तन्दिव-रात्रिन्दिव-अहर्दिव--सरजस--निःश्रेयस--पुरुषायुष--द्व्यायुष-त्र्यायुष-ऋग्यजुष-जातोक्ष-द्व्यृच-उपशुन-गोष्ठश्वाः"—These 25 words are irregularly formed with अच् as समासान्त। The प्रातिपदिक is नक्तन्दिवा + अच् i.e., नक्तन्दिव। This is not an अव्यय because it ends in अच्। It is neuter by "परवल्लिङ्गं द्वन्दतत्पुरुषयोः"। It is not in the dual because, the sense in नक्तम् and दिवा being that of सप्तमी the च in the वाक्य does not give इतरेतरयोग to नक्तम् and दिवा। Hence नक्तन्दिवम्। तत्। कर्म of विभज्य (Malli). Or construe नक्तन्दिवं यथा तथा अतन्द्रिः—sleepless day and night. क्रियाविशेषणे २या। Note also that द्वन्द्व is allowed of words in the sense of प्रथमा only; how then can you compound नक्तम् and दिवा? This is by निपातन in this very rule "अचतुर"—।

7. अस्त etc.—अस (दिवादि) + क्त कर्मणि = अस्त thrown. तन्द्र + क्रि भावे तन्द्रिः idleness. अस्ता तन्द्रिः येन सः, बहु—। तेन। Qual. तेन। In thealternative construction, day and night he is active and is applying नय and पौरुष or both as the case may be.

8. वितन्यते—वि + तन + लट् ते कर्मणि = वितन्यते is being spread. अनुक्त कर्त्ता is तेन। Conj. Sl. 8.

9. नयेन—Deriv. Sl. 6. सहार्थे तृतीया। The construction being नयेन समम्।

10. पौरुषम्—पुरुषस्य कर्म इति पुरुष + अण् = पौरुषम् manliness, prowess, force, उद्यमः। उक्ते कर्मणि १मा।

12. *Voice.*—...जयः ···प्रपित्सुः ...तन्द्रिः स...वितनोति।

10. Duryodhana's affability.

सखीनिव प्रीतियुजोऽनुजीविनः
समानमानान् सुहृदश्च बन्धुभिः ।
स सन्ततं दर्शयते गतस्मयः
कृताधिपत्यामिव साधु बन्धुताम् ॥ १० ॥

Prak.—स प्रीतियुजः सखीनिव अनुजीविनः दर्शयते [He makes his followers appear as so many intimate friends]. That is indeed a great lift to the followers—सुहृदश्च बन्धुभिः समानमानान् दर्शयते [He gives a corresponding lift to his friends also by treating them as equals of his kinsmen]. Well then how does he treat his kinsmen?—बन्धुतां कृताधिपत्यामिव दर्शयते [His kinsmen are treated as so many masters over him]. But how can he condescend to do all this?—साधु गतस्मयः सः [He has now become a thoroughly selfless man with an affability that has rendered him dear to all]. 10.

Prose and Syn.—गतस्मयः (गतः निरस्तः स्मयो गर्वो यस्य सः निरहङ्कारः) सः सन्ततम् (सर्वदा) साधु (सम्यक्) अनुजीविनः (भृत्यान्) प्रीतियुजः (सस्नेहान्) सखीनिव (निजानीव) दर्शयते (अवलोकयते), सुहृदश्च (निजांश्च) बन्धुभिः (स्वजनैः) समानमानान् इव (समानः मानः सत्कारो येषां तानिव) दर्शयते (अवलोकयते), बन्धुताम् (स्वजनवर्गम्) कृताधिपत्यामिव (कृतं विहितम् आधिपत्यं प्रभुत्वं यस्यास्तामिव प्रभुत्ववतीमिव लब्धप्रसरामिव इत्यर्थः) दर्शयते (अवलोकयते)।

Eng.—He with pride renounced always guilelessly makes dependents appear like affectionate friends, friends appear as equally honoured with kinsmen and kinsmen appear as if with sway established (over himself).

Beng.—দুর্য্যোধনের আর অহঙ্কার নাই। ভৃত্যগণের সঙ্গে তিনি এমন ব্যবহার করেন যে লোকে ভাবে তাহারা তাঁহার স্নেহশীল সখা। সখাদিগকে মনে করে স্বজনগণের সহিত উহারা সমান সমাদৃত। আর স্বজনদিগকে মনে করে উহারাই তাঁহার উপর কর্ত্তা।

Expl.—Duryodhana is now a changed man. He has thoroughly renounced pride and treats his dependents as his friends, his friends as his kinsmen and his kinsmen as so many masters over him.

Malli.—सम्प्रति भृत्याद्यनुरागमाह [1], सखीनिति—'गतस्मयो' निरहङ्कारः अतएव 'सः' दुर्योधनः 'सन्ततम्' अनारतं 'साधु' सम्यक् अकपटमित्यर्थः। 'अनुजीविनः' भृत्यान् 'प्रीतियुजः' स्निग्धान् 'सखीनिव' मित्राणि इव 'दर्शयते' लोकस्य इति शेषः ["हेतुमति च" इति णिच्। "णिचश्च" इति आत्मनेपदम् [2]] शोभनं हृदयं येषां तान् 'सुहृदो' मित्राणि च ["सुहृद्दुर्हृदौ मित्रामित्रयोः "इति निपातः [3]] 'बन्धुभिः' भ्रात्रादिभिः 'समानमानान्' तुल्यसत्कारान् दर्शयते। बन्धूनां समूहो 'बन्धुता' ताम् ["ग्रामजनबन्धुसहायेभ्यस्तल्"] कृतम् आधिपत्यं यस्याः तां 'कृताधिपत्यामिव दर्शयते' बन्धून् अधिपतीन् इव दर्शयते इत्यर्थः। यथा भृत्यादिषु सख्यादिबुद्धिः जायते लोकस्य तथा तान् सम्भावयतीत्यर्थः [4]। [अनुजीव्यादीनाम् "कर्तुरीप्सिततमं कर्म" इति कर्मत्वम् [5] ॥ पूर्वे तु अस्मिन्नेव पदान्वये वाक्यार्थमित्थं वर्णयन्ति—स राजा अनुजीव्यादीन् सख्यादीनिव दर्शयते। सख्यादय इव ते तु तं पश्यन्ति। सख्यादिभावेन पश्यतस्तान् तथा दर्शयते स्वयमेव। कृन्दानुवर्त्तितया स्वदर्शनं तेभ्यः प्रयच्छतीत्यर्थः। अर्थात् तस्येप्सितकर्मत्वम् अणिकर्तुरनुजीव्यादेः "अभिवादिदृशोरात्मनेपदे उपसंख्यानम्" इति पाक्षिकं कर्मत्वम्। एवं चाव अण्यन्तकर्मणो राज्ञः ण्यन्ते कर्तृत्वेऽपि "आरोहयते हस्ती स्वयमेव" इत्यादिवत् अप्रयूयमाणकर्मान्तराभावात् (?) नायं णेरणादि (? णेरणौ) सूत्रस्य विषय इति मत्वा "णिचश्च" इत्यात्मनेपदं प्रतिषेदिरे। भाष्ये तु णेरणादिसूत्रविषयत्वमपि अस्योक्तम्। यथाह—"पश्यन्ति भृत्या राजानम्, दर्शयते भृत्यान् राजा, दर्शयते भृत्यै राजा, अत्र आत्मनेपदं सिद्धं भवति" इति। अत्राह कैयटः—"ननु कर्मान्तरसद्भावात्

अचात्मनेपदेन सम्भाव्यम् (? न भाव्यम्)। उच्यते अस्मादेव उदाहरणात् भाष्यकारस्य अयमेवाभिप्राय (? अयमभिप्राय) ऊह्यते—अण्यन्तावस्थायां ये कर्तृकर्मणी तद्व्यतिरिक्त-कर्मान्तरसद्भावात् (? सद्भावे) आत्मनेपदं न भवति। यथा—स्थलमारोहयति मनुष्यान् इति। इह तु अण्यन्तावस्थायां कर्तृणां भृत्यानां णौ कर्मत्वमिति भवत्येवात्मनेपदम्" इति [6]]।

NOTES ON MALLI.

1. सम्प्रति etc.—Now by सखीन् etc. he describes the love of his followers and others. 2. णिचश्च etc.—णिच् is attached by "हेतुमति च" and then आत्मनेपद comes in by the rule "णिचश्च" (see *Charcha*). 3. सुहृत् etc.—Obtained by निपातन in the rule "सुहृद—" (see *Charcha*). 4. यथा etc.—He treats his followers and others in such a way that the impression arises in people that they are his friends etc. 5. अनुजीवि etc.—The words अनुजीविनः, सुहृदः and बन्धुताम् become कर्म by the rule "कर्तुरीप्सित"—। 6. पूर्वे तु etc.—The old commentators, however, with this very construction, give the sense of the passage thus :—स राजा अनुजीव्यादीन् सख्यादीनिव दर्शयते, *i.e.*, they look upon him as do so many friends etc. ; and he himself, while they are looking upon as friends, makes them (*i.e.* encourages them to) so look upon him. The sense is, he shows himself to them in a manner so as to humour them in their belief. In effect then he is the ईप्सितकर्म, the followers etc. that are कर्ता in the अणिजन्तकाल are optionally कर्म by the Varttika "अभिवादि—" (see *Charcha*). Thus, this is not a case coming under the rule "णेरणौ—" (see *Charcha*) because, though the king, who was the कर्म in the

अणिच् form has become कर्त्ता with णिच्, there is no other कर्म (not directly mentioned) understood (?) as is seen in "आरोहयते हस्ती—"। [*N. B.*—The passage is corrupt and gives no sense. There is a कर्म here, namely, सखीन् etc. Possibly the reading was—कर्तृत्वेऽपि श्रूयमाणकर्मान्तरभावात् नायम् "आरोहयते हस्ती स्वयमेव" इत्यादिवत् णेरणौ सूत्रस्य विषयः। Explain—श्रूयमाणस्य साक्षादुक्तस्य कर्मान्तरस्य सख्यादेः भावात् सत्त्वात्—because of the presence of another directly mentioned कर्म]। So thinking they resort to the rule "णिचश्च" (see *Charcha*) for the आत्मनेपद। But the Bhashya takes this as an instance of the rule "णेरणौ—" also. Thus under this very rule it says—the आत्मनेपद is secured in दर्शयते भृत्यान् राजा etc. which come from पश्यन्ति भृत्या राजानम्। On this Kaiyata remarks —Well, आत्मनेपद cannot come in here because there is another कर्म। The answer is, from this very example the Bhashyakara's meaning can be gussed, viz. the आत्मनेपद is not available if there is some कर्म other than the कर्त्ता and कर्म of the अणिजन्तकाल, as in "स्थलमारोहयति मनुष्यान्"। But here the कर्म with णिच् is the भृत्य which was the कर्त्ता without णिच ; hence the आत्मनेपद must come in.

CHARCHA.

1. सखीन्—2nd. case plural of the base सखि meaning friend. उपमान of, hence same case with, अनुजीविनः।

2. प्रीतियुजः—प्री + क्तिन् भावे = प्रीतिः affection. प्रीत्या युज्यन्ते ये ते प्रीति + युज + क्विन् कर्त्तरि = प्रीतियुजः affectionate, प्रीतियुक्ताः। तान्। Qual. सखीन्।

3. अनुजीविनः—अनुजीवन्ति इति अनु + जीव + णिनि कर्त्तरि ताच्छील्ये। Dependants and followers. तान्। कर्म of दर्शयते। The कर्त्ता is लोक understood. Thus लोकः अनुजीविनः पश्यति, स लोकं लोकेन वा अनुजीविनो दर्शयते। Or ignoring the कर्त्तृता of लोक we have स लोकस्य अनुजीविनो दर्शयते as in the Tika. Also see note 8.

4. समानमानान्—मन + घञ् भावे = मानः honour. समानः मानः येषां ते equally honoured. बहु—। तान्। Pred. adj. of सुहृदः।

5. सुहृदः—सु शोभनं हृदयं येषां ते सुहृदः। तान्। कर्म of दर्शयते। See notes 3 & 8. सुहृद् and दुर्हृद् are irregularly formed in the sense of मित्र and अमित्र by the rule "सुहृद्दुर्हृदौ मित्रामित्रयोः"। In the literal sense, *i.e.* good-hearted, the form is सुहृदय; similarly दुर्हृदय is literally one wicked at heart.

6. बन्धुभिः—बन्धु here means relations. तैः। सहार्थे ३या।

7. सन्ततम्—सम् + तन + क्त कर्मणि = सन्ततम्। The alternative form is सततम् by the Varttika "समो वा ततहितयोः"—the म् of सम् elides optionally when तत or हित follows. Qual. दर्शयते।

8. दर्शयते—दृश + णिच् + लट् ते = दर्शयते shows. पश्यति, द्रक्ष्यति, ददर्श, अद्राक्षीत्। The णिच् here is प्रेरणार्थे by the rule "हेतुमति च"। The आत्मनेपद is by the rule "णिचश्च"—A causal root takes आत्मनेपद when the action benefits the agent. Here दर्शन benefits Duryodhana, hence the आत्मनेपद। Malli also suggests an alternative defence of the आत्मनेपद by the rule "णेरणौ यत् कर्म णौ चेत् स कर्त्ता अनाध्याने"—A root with णिच् takes the आत्मनेपद if the कर्म without णिच् is still the कर्म, in fact, but appears as कर्त्ता when णिच् is attached and no anxious recollection is implied. Here without णिच् we have अनुजीविनः तं पश्यन्ति, बन्धुभिः समानमानाः सुहृदः तं

पश्यन्ति, बन्धुता तं पश्यति। Attaching णिच्, सः अनुजीविनः etc. or अनुजीविभिः etc. आत्मानं दर्शयते। The कर्म is himself both before and after णिच् is attached, and with णिच् that कर्म, *i.e.*, सः appears as कर्त्ता। The अणिकर्त्ता, *i. e.*, अनुजीविनः etc. becomes कर्म optionally by the Varttika "अभिवादि—" (when अभि वादि and दृश take the आत्मनेपद the कर्त्ता in the अणिजन्तकाल becomes optionally the कर्म if णिच् is attached). The only difference between this and the previous explanation with लोक as the अविवक्षित कर्त्ता is that बन्धुभिः समानमानान् is विधेय in the previous and an ordinary विशेषण here. The old construction was सुहृदो बन्धुभिः समानमानान् दर्शयते; the construction now becomes बन्धुभिः समानमानान् सुहृदो दर्शयते। The old is certainly preferable.

9. गतस्मयः—स्मि + अच् भावे = स्मयः pride. गतः स्मयः यस्य सः prideless बहु—। For स्मय in the sense of pride, *c.f.* "तस्मै स्मयावेशविवर्जिताय"—रघु। Qual. सः।

10. कृता etc.—अधिपातीति अधि + पा + डति कर्त्तरि अधिपतिः lord paramount. तस्य भावः इति अधिपति + यक् भावे (तद्धित) आधिपत्यम् sway. कृतम् आधिपत्यम् यस्याः सा unto whom sway is given, बहु—। ताम्। Qual. बन्धुताम्। Here यक् comes in by .he rule "पत्यन्तपुरोहितादिभ्यो यक्"।

12. साधु—Qual. दर्शयते or गत in गतस्मयः।

12. बन्धुताम्—बन्धूनां समूहः इति बन्धु + तल् समूहार्थे = बन्धुता। ताम्। कर्म of दर्शयते। Also see notes 3 and 8 Here तल् in the sense of समूह comes in by the rule "ग्रामजनबन्धु सहायेभ्यस्तल्"। *c. f.* जनता (with समूहार्थे तल)—"अधिश्रयन्ती जनताः परःशताः"—Sisu.

13. *Voice*—गतस्मयेन तेन अनुजीविनः सखाय इव दर्श्यन्ते, सुहृदः समानमानाः (दर्श्यन्ते), बन्धुता कृताधिपत्या इव (दर्श्यते)।

11. Growth of Piety, Prosperity and Pleasure.

असक्तमाराधयतो यथायथं
विभज्य भक्त्या समपक्षपातया ।
गुणानुरागादिव सख्यमीयिवान्
न बाधतेऽस्य त्रिगणः परस्परम् ॥ ११ ॥

Prak.—अस्य त्रिगणः परस्परं न बाधते [In him the triad, piety, prosperity and pleasure did not clash with one another]. How so?—सख्यम् ईयिवानिव त्रिगणः [The three rested in him like three friends without discord]. What was the reason?—गुणानुरागादिव [It seemed as if the three were three friends through appreciation of his virtues (*Or*—appreciating one another's virtues) and hence living together in perfect harmony]. This again is a puzzle— यथायथं विभज्य आराधयतः अस्य त्रिगणः [He could single out which case was for which member of the triad; hence no clashing]. Still if one of these be taken up with greater ardour than the rest, the other two necessarily suffer —समपक्षपातया भक्त्या (अतएव) असक्तम् आराधयतः [He attended equally to all these without preference to any particular one of them]. 11.

Prose and Syn.—यथायथम् (यथास्वम्) विभज्य (विविच्य) समपक्षपातया (समः तुल्यः पक्षपातः आसक्तिः यस्याः तया तुल्यादरया) भक्त्या (अनुरागेण) असक्तम् (निःषङ्गं यथा तथा) आराधयतः (सेवमानस्य) अस्य त्रिगणः (त्रयाणां धर्मकामार्थानां गणः समूहः त्रिवर्गः) गुणानुरागात् (गुणेषु यः अनुरागः स्पृहा तस्मात् गुणलोभात्) सख्यम् (मैत्रीम्) ईयिवानिव (प्राप्तवानिव) परस्परम् (अन्योऽन्यम्) न बाधते (न विरुध्यते) ।

Eng.—The three—Piety, Prosperity, Pleasure—in the matter of this king that honours them dispassionately *i e.*, with an ardour that is equally distributed over all after having duly distinguished between them, entered as it were into friendship through regard for his virtues, do not clash with another.

Beng.—দুর্য্যোধন সমান ভক্তিসহকারে অতএব অনাসক্ত হইয়া এবং কোন্ স্থলে কোন্‌টী যোগ্য তাহা বুঝিয়া বিভাগ করিয়া ধর্ম, অর্থ, কাম এই ত্রিবর্গের সেবা করেন। তাঁহার ত্রিবর্গ সমদর্শিতা প্রভৃতি রাজগুণের লোভে বন্ধুভাবাপন্ন হইয়াই যেন পরস্পরের বাধা দেয় না।

Expl.—Deeds of piety, measures of worldly advancement and pursuit of pleasure, all receive his attention in due proportion and each in its place. Hence, under his rule, the members of the triad Piety, Prosperity and Pleasure do not clash with each other as they usually do with an inefficient ruler.

Malli.—न चायं त्रिवर्गात् प्रमाद्यति इत्याह [1], असक्तमिति—'यथाययं' यथास्वं 'विभज्य' असङ्कीर्णरूपं विविच्य इत्यर्थः [2] ["यथास्वे यथाययम्" इति निपातनात् द्विर्भावो नपुंसकत्वं च। "ह्रस्वो नपुंसके प्रातिपदिकस्य" इति ह्रस्वत्वम् [3]] पक्षे पातः 'पक्षपातः' आसक्तिविशेषः समः तुल्यो यस्यां सा। तया 'समपक्षपातया भक्त्या' अनुरागविशेषेण, पूज्येषु अनुरागो भक्तिः इत्युपदेशः, पूज्यश्च अयं त्रिवर्गः इति भावः [4]। 'असक्तम्' अनासक्तम् अव्यसनितया इति यावत् 'आराधयतः' सेवमानस्य 'अस्य' दुर्य्योधनस्य त्रयाणां धर्मार्थकामानां गणः 'त्रिगणः' त्रिवर्गः ["त्रिवर्गो धर्मकामार्थैस्त्रयी वर्गः समोच्चकैः" इत्यमरः] 'गुणानुरागात्' तदीयगुणेषु अनुरागात् गुणवदाश्रयलोभात् इत्यर्थः 'सख्यं' मैत्रीम् ["सख्युर्यः" इति य-प्रत्ययः] 'ईयिवान्' उपगतवानिव इति उत्प्रेक्षा ["उपेयिवाननाश्वानूचानश्च" इति क्वसुप्रत्ययान्तो निपातः। "नाद्योपसर्गस्यत्वम्" इति काशिकाकार आहस्म [5]] 'परस्परं न बाधते' समवर्त्तित्वादस्य धर्मार्थकामाः परस्परानुपमर्देन वर्त्तन्ते इत्यर्थः [6] [उक्तञ्च, "धर्मार्थकामाः सममेव सेव्या यो ह्येकसक्तः स जनो जघन्यः" इति [7]]।

NOTES ON MALLI.

1. न चायम् etc.—By असक्तम् etc. he says that he (Duryodhana) does not err with respect to the triad (धर्म, अर्थ, काम). 2. असङ्कीर्ण etc.—Having singled out each as unmixed with another—this is the sense. 3. यथास्वे etc.—Here we have neuter and reduplication by निपातन in the rule "यथास्वे—" (see *Charcha*). The final is shortened by "ह्रस्वो—" (see *Char.*). 4. पूज्येषु etc.—We are taught (*lit.*—the teaching is) that भक्ति is attachment to one unto whom homage is due; and the sense is—this triad is entitled to homage. 5. उपेयि etc.—The word ईयिवान् is irregularly formed with क्वसु added to the root इण् by निपातन in the rule "उपेयिवान्—" (see *Charcha*). The author of the काशिका says that उप the उपसर्ग here is not material. (Hence the same निपातन allows ईयिवान् without the उपसर्ग)। 6. समवर्त्ति etc.—धर्म, अर्थ and काम prosper without clashing with one another because he is equally inclined to all—this is the sense. 7. उक्तञ्च etc.—It is said—धर्म, अर्थ and काम are to be practised with equal ardour; that man has to be condemned who is addicted to only one of these.

CHARCHA.

1. असक्तम्—सञ्ज + क्त कर्त्तरि = सक्तः attached. न तथा असक्तः, नञ्_तत्—। तत् यथा तथा, असक्तम्। Qual. the क्रिया in आराधयतः। [सजति, ससञ्ज, असाङ्क्षीत्]।

2. आराधयतः—आ + राध + लटः स्थाने शतृ = आराधयन् worshipping तस्य। Qual. अस्य। Here the root is चुरादि सकर्मक। It is also दिवादि अकर्मक, *cf.* "विराध्यन्तं क्षमेत कः"—Sisu II.

3. यथायथम्—Qual विभज्य। यथास्वभावम् इत्यर्थः। The word यथा implying वीप्सा is irregularly duplicated in the sense of 'यथास्वम्' (meaning यथात्मम् or यथात्मीयम्) and becomes neuter by the rule "यथास्वे यथायथम्"। The duplication gives यथायथा which is to be regarded as a कर्मधा—though not a compound. The कर्मधारयवद्भाव makes यथायथा a प्रातिपदिक। It is not an अव्यय। The neuter is by निपातन in this very rule. But a प्रातिपदिक in the neuter shortens its final vowel by the rule "ह्रस्वो नपुं—"; hence we have यथायथम्।

4. विभज्य—see sl. 9. He made careful distinction between each case. The विभाग is—this is धर्म, this is अर्थ, this is काम, each unalloyed with the other two.

5. सम etc.—पक्षे पातः पक्षपातः, सुप्सुपा—partiality. समः पक्षपातः यस्याम्, in which there is equal regard, बहु—। तया। Qual.भक्त्या।

6. भक्त्या—भज + क्तिन् भावे = भक्तिः devotion. तया। करणे ३या।

7. गुणा etc.—अनु + रञ्ज + घञ् भावे = अनुरागः affection, here appreciation. गुण is merit. गुणेषु अनुरागः, सुप्सुपा। तस्मात्। हेतौ ५मी by the rule "विभाषा गुणेऽस्त्रियाम्"—हेतौ ५मी is optional with गुणवचनान्त words not in the feminine gender.

8. सख्यम्—सखि is friend. तस्य भाव इति सखि + य = सख्यम् friendship. कर्म of ईयिवान्। Here य comes in by rule "सख्युर्यः"।

9. ईयिवान्—इ धातु लिटः स्थाने क्वसु ईयिवान्। The base is ईयिवस्। Qual. त्रिगणः। The word is irregularly formed in classical language by the rule "उपेयिवान् अनाश्वान् अनूचानश्च"। In the Sutra the prefix उप is not obligatory. See Notes on Malli.

10. बाधते—obstructs बाध + लट ते। [बबाधे, अबाधिष्ट, बाधिष्यते]। Nom. त्रिवर्गः।

11. त्रिवर्गः—त्रयाणां धर्मार्थकामानां गणः, षष्ठीतत्—। त्रिवर्गः।

12. परस्परम्—परम् परम् = परस्परम् one another. Obj. of बाधते। By the Varttika "कर्मव्यतिहारे सर्वनाम्नो द्वे वाच्ये समासवच्च बहुलम्" a सर्वनाम is always doubled, and often compounded, to express interchange of action. Thus in परम् परम् there is interchange of क्रिया। The Varttika allows us the option of compounding and writing परपरम्। Yet we have left परम् परम् uncompounded. This is owing to Dikshitas' remark "अन्यपरयोः न समासवत्"—अन्य and पर are not compounded. Next comes in the Varttika "असमासवद्भावे पूर्वपदस्थस्य सुपः सुर्वक्तव्यः"—when uncompounded the सुप् in the first word becomes सु, *i.e.*, nominative singular. Hence we have परः परम्। Now by the rule "कस्कादिषु च"—the विसर्ग in words of the कस्कादि class is changed to स् when following अ and to ष when following इ or उ। Thus कः कः = कस्कः, similarly परः परम् = परस्परम्। Here the language is defective. त्रिवर्गः is a group and as such gives a singular idea. परस्परम् implies the existence of more than one and goes against the singular in त्रिवर्गः। त्रयः परस्परं न बाधन्ते is intelligible not त्रिवर्गः etc. For defence say अवयवापेक्षया बहुत्वम्।

13. *Voice.*—ईयुषा त्रिवर्गेण परस्परः.....बाध्यते।

12. Judicious application of state-craft.

निरत्ययं साम न दानवर्जितं
न भूरि दानं विरहय्य सत्क्रियाम्।
प्रवर्त्तते तस्य विशेषशालिनी
गुणानुरोधेन विना न सत्क्रिया ॥ १२ ॥

Prak.—तस्य साम निरत्ययं प्रवर्त्तते [His kind words are honestly expressed]. Mere kind words cannot secure success—तस्य साम दानवर्जितं न प्रवर्त्तते [These are always accompanied by presents]. Presents should be substantial to be of any use—तस्य दानं भूरि [He gives away on a large scale]. Gifts made contemptuously are wasted—तस्य दानं सत्क्रियां विरहय्य न प्रवर्त्तते [The recepients are first duly honoured by him and then the gifts are made]. Slight honour?—तस्य सत्क्रिया विशेषशालिनी [Honours showed by him are of a specially acceptable kind]. If all this is indiscriminate more harm than good will result—तस्य सत्क्रिया गुणानुरोधेन विना न प्रवर्त्तते [He honours the worthy only, never the unworthy]. 12,

Prose and Syn.—तस्य निरत्ययम् (अमायिकम्) साम (मधुरवचनम्) दानवर्जितम् (दानेन उपहारेण वर्जितं विना उपायनविरहितम्) न प्रवर्त्तते (न प्रयुज्यते) भूरि (प्रभूतम्) दानम् (धनत्यागः) सत्क्रियाम् (समादरम्) विरहय्य (विहाय) न प्रवर्त्तते ; विशेषशालिनी (विशेषेण अतिशयेन शालते श्रीभते या सा सातिशया) सत्क्रिया (समादरः) गुणानुरोधेन (गुणानाम् अनुरोधेन अपेक्षया गुणगौरवेण पात्रतया इत्यर्थः) विना न प्रवर्त्तते। *Or*—तस्य साम निरत्ययम्, दानवर्जितं न प्रवर्त्तते ; दानं भूरि, सत्क्रियां विरहय्य न प्रवर्त्तते ; सत्क्रिया विशेषशालिनी, गुणानुरोधेन विना न प्रवर्त्तते।

Eng.—His sincerely sweet words do not flow unattended by presents ; large presents do not go out without honour ; conspicuously profuse honour does not alight without regard for worth. *Or*—His sweet words are sincere and do not... by presents ; presents are large and do not...honour ; honour is conspicuously profuse and does not...worth.

Beng.—দুর্য্যোধনের অকপট মধুরবাক্য দান ব্যতিরেকে প্রবৃত্ত হয় না ; প্রভূত দান সৎকার ভিন্ন হয় না, নিরতিশয় সৎক্রিয়া গুণনিরপেক্ষ হয় না।

Expl.—Duryodhana has won the heart of his subjects by sweet words and rich presents spoken and offered with a pleasing sincerity. In this he uses nice discrimination and thus avoids heart-burning aud discontent. [Also see *Prak.*].

Malli.—अथ श्लोकत्रयेण उपायकौशलं दर्शयन् आदौ सामदाने दर्शयति [1], निरत्ययमिति। 'तस्य' दुर्य्योधनस्य 'निरत्यय' निर्बाधम् अमायिकमित्यर्थः। अन्यथा जनानां दुर्ग्रहत्वात् [2], इति भावः। 'साम' सान्त्वम् ["साम सान्त्वमुभे समे" इत्यमरः] 'दानवर्जितं न प्रवर्त्तते'। अन्यथा लुब्धप्रवर्त्तनस्य शुद्धप्रियैः (? शुद्धैः प्रियैः) वाक्यं दुष्करत्वादिति भावः। उक्तञ्च "लुब्धमर्थेन गृह्णीयात् साधुमञ्जलिकर्मणा। मूर्खं छन्दानुरोधेन तत्त्वार्थेन च पण्डितम्"। इति [3]। तथा 'भूरि' प्रभूतं न तु कदाचित् स्वल्पमित्यर्थः 'दानं' धनत्यागः। सदित्यादरार्थे अव्ययम्। ["आदरानादरयोः सदसती" इति निपात (? गति) संज्ञास्मरणात् [4]] तस्य क्रियां 'सत्क्रियां विरहय्य' विहाय ["ल्यपि लघुपूर्वात्" इत्ययादेशः [5]] 'न प्रवर्त्तते' अनादरे दानवैफल्यात् इति भावः। नचैवं सर्वत्र येनाविवेकित्वं कोशहानिश्च स्यात् इत्याह प्रवर्त्तते इति [6]— 'विशेषशालिनी' अतिशययोगिनी 'सत्क्रिया' आदरक्रिया 'गुणानुरोधेन' गुणानुरागेण विना न प्रवर्त्तते ["पृथग्विना" इत्यादिना तृतीया] गुणेष्वे (? गुणिष्वे) वादरो भूरिदानञ्च इति न उक्तदोषावकाशः [7] इत्यर्थः। [अत्र उत्तरोत्तरस्य पूर्वपूर्वविशेषणतया स्थापनात् एकावल्यलङ्कारः। तदुक्तं काव्यप्रकाशे "स्थाप्यतेऽपोह्यते वापि यथापूर्वं परस्परम्। विशेषणतया वस्तु यत्र सैकावली द्विधा" ॥ इति]।

NOTES ON MALLI.

1. अथ etc.—He is now about to describe in three verses Duryodhana's skill in the three expedients and first by निरत्ययम् etc. he takes up सामन् and दान। 2. अन्यथा etc.—Otherwise he will be incomprehensible to people. *Or*—Otherwise people cannot be won over. We may construe जनैः स दुर्ग्रहः or जनाः दुर्ग्रहाः। 3. अन्यथा लुब्ध etc.—Otherwise the avaricious will not be won

over by mere sweet words. Thus it is said "The avaricious should be won by money, saints by folded hands, the ignorant by humouring them, and the learned by truth." 4. सदिति etc. —The word सत् is an अव्यय in the sense of 'honour.' This is clear if we remember the rule "आदरा—" that gives it the designation गति (see *Charcha*). *N. B.*—Here निपातसंज्ञा is a copyist slip for गतिसंज्ञा। 5. ल्यपि etc.—The अय् comes in in विरहय्य, by the rule "ल्यपि"—(see *Charcha*). 6. अनादरे etc.—Gifts are useless if with dishonour. But such was not the course with all, for that means want of discrimination and loss of money ; hence he adds प्रवर्त्तते etc. 7. गुणिषु etc.—His esteem and liberal gifts were in the matter of the worthy alone, hence there is no occasion for the imputation mentioned above. *N. B.*—गुणेषु in Malli. seems to be a clerical error. 8. अत्र etc.—Here each subse quent clause being advanced as modifying the previous one, theअलङ्कार is एकावली। Thus the Kavyaprakasa says "एकावली is of two kinds, according as matters are added or withdrawn in succession modifying the preceding ones."

CHARCHA.

1. निरत्ययम्—अति + इ + अच् भावे = अत्ययः hindrance बाधा or absence अभाव। निर्गतः अत्ययः अस्मात्, having no hindrance, *i.e.* candid, बहु—। Qual. साम। Or it is a predicative adj. to साम as in the alternative prose above. This is preferable (See under भूरि and विशेषशालिनी)।

2. साम—सामन् is peaceful measure, conciliation. Nom. to प्रवर्त्तते।

3. दान etc.—दा + ल्युट् भावे = दानम् gift. व्रज + णिच् + क्त कर्मणि = वर्जितम् bereft. दानेन वर्जितम् bereft of gift, ३या तत्—। Pred. adj. to साम।

4. भूरि—the base is भूरिन् meaning 'much' प्रभूतम्। Qual. दानम्। *Or* pred. adj to दानम् (see Alt. Prose); Malli's 'भूरि दानम् was not without सत्क्रिया' might imply that स्वल्पं दानम् was without it. Hence we prefer the alternative prose given above.

5. विरहय्य—वि + रह + णिच् + ल्यप् = वि + रह + अय् + ल्यप् = विरहय्य leaving विहाय। Here अय् is substituted for णिच् by the rule "ल्यपि लघुपूर्वात्"—णि coming after a consonant which is preceded by a light vowel is changed to अय् when ल्यप् follows.

6. सत् etc.—अस + लटः स्थाने शतृ = सत् good. स्त्रियाम् सती। सती क्रिया सत् क्रिया good action, *i.e.*, honour, कर्मधा—। ताम्। कर्म of विरहय्य। Malli takes सत् as an अव्यय meaning honour. तस्य क्रिया, ६तत्। ताम्—। See Malli.

7. प्रवर्त्तते—प्र + वृत् + लट् ते proceeds, operates [वर्त्तते, वर्त्स्यति, वर्त्तिष्यते, अवृतत्-अवर्त्तिष्ट]. Nom. साम, दानम् and सत्क्रिया।

8. विशेषशालिनी—वि + शिष + घञ् भावे = विशेषः excellence, excess. तेन शालते शोभते इति विशेष + शाल + णिनि कर्त्तरि ताच्छील्ये = विशेषशालिनी shining by excess, *i.e.*, excessive. Qual. सत्क्रिया। *Or*, pred. adj. to सत्क्रिया as in alternative prose above. He does not honour any body and everybody, but when honours one the honour is of a kind which the recipient is proud of. This is preferable (see under भूरि)।

9. गुणा etc.—गुण is worth, merit. अनु + रुध + घञ् भावे = अनुरोधः lit. entreaty, here regard. गुणानाम् अनुरोधः regard for worth.

इतत्—। तेन। विनायोगे तृतीया by the rule "पृथग्विनानानाभिस्तृतीयान्यतरस्याम्" —५मी, २या and ३या are allowed in connection पृथक्, विना and नाना। Hence the alternative forms गुणानुरोधम् and गुणानुरोधात्।

10. विना—an अव्यय meaning 'without.'

11. *Voice.*—निरत्ययेन सास्ना...वर्जितेन...भूरिणा दानेन...शालिन्या सत्-क्रिययां...प्रवृत्यते। Or—सास्ना निरत्ययेन etc.

13. He checks lawlessness dispassionately.

वसूनि वाञ्छन्न वशी न मन्युना
स्वधर्म इत्येव निवृत्तकारणः।
गुरूपदिष्टेन रिपौ सुतेऽपि वा
निहन्ति दण्डेन स धर्मविप्लवम् ॥ १३॥

Prak.—स धर्मविप्लवं निहन्ति [He checks lawlessness]. How?—गुरूपदिष्टेन दण्डेन [He does so by punishment as advised by his advisers]. That brings him money—न वसूनि वाञ्छन् निहन्ति [He has no greed for money still he does so]. Perhaps he has grudge against the offender—न मन्युना निहन्ति [Neither does he do it out of malice]. Then why?—वशी स निवृत्तकारणः स्वधर्म इत्येव निहन्ति [He has perfect control of his passions hence neither of these causes urges him to action. He does it because it is his duty]. Impartially?—रिपौ सुतेऽपि वा निहन्ति [He metes out punishment to the offender be he his son or enemy].

Prose and Syn.—वशी (जितेन्द्रियः) स वसूनि वाञ्छन् (धनानि लिप्सन्) न, मन्युना (कोपेन) न, (किन्तु) निवृत्तकारणः (निवृत्तम् अपगतं कारणं हेतुः यस्य तादृशः हेत्वन्तराप्रेरितः सन्) स्वधर्म इत्येव (राजधर्मानुसारत एव) गुरूपदिष्टेन

(गुरुणा धर्माधिकारिणा यत् उपदिष्टं प्रदर्शितं तेन) दण्डेन (शासनेन) रिपौ (वैरिणि) सुतेऽपि वा (अथ तनये च स्थितम्) धर्मविप्लवम् (धर्मस्य कर्त्तव्यस्य विप्लवं व्यतिक्रमम् अधर्ममित्यर्थः) निहन्ति (निवारयति)। *Or*—वशी (अतएव) निवृत्तकारणः स रिपौ सुतेऽपि वा गुरूपदिष्टेन दण्डेन धर्मविप्लवं स्वधर्म इत्येव निहन्ति न वसूनि वाञ्छन् न मन्युना।

Eng.—He, with passions subdued and motives ceased, checks transgressions of duty, (or—violation of law) be it in an enemy or in a son, by punishments advised by the judge, solely because it is his duty, not desiring riches or through pique.

Beng.—তিনি জিতেন্দ্রিয় তাই লোভ প্রভৃতি কারণ বিনাই ধর্মাধিকারীর উপদেশ অনুসারে শত্রুতে ও পুত্রেতে সমানভাবে রাজধর্মমাত্রের অনুরোধে দণ্ডবিধান করিয়া—ধনলোভে নয় ক্রোধের বশেও নয়—অধর্মের নিবারণ করিতেছেন।

Expl.—Duryodhana knows that justice is the mainstay of a king's rule, hence he metes out justice impartially to friends and foes. In this a keen sense of kingly duty is his sole motive, neither greed nor pique, for he has full control over all the six passions.

Malli.—अथ दण्डप्रकारमाह वसूनि इति—'वशी स' दुर्य्योधनः 'वसूनि' धनानि 'वाञ्छन् न' लोभात् न इत्यर्थः ["वसु तोये धने मनौ" इति वैजयन्ती] निहन्तीतिशेषः। तथा 'मन्युना' कोपेन 'न' च ["मन्युर्दैन्ये क्रतौ क्रुधि" इत्यमरः]। "धर्मशास्त्रानुसारेण क्रोधलोभविवर्जितः" इति स्मरणात् [1] इत्यर्थः। किन्तु 'निवृत्तकारणः' निवृत्तलोभादि-निमित्तः सन् 'स्वधर्म इत्येव' स्वस्य राज्ञः सतो मम अयं धर्म, ममेदं कर्त्तव्यमिति अस्मादेव हेतोः इत्यर्थः। "अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन्। अयशो महदाप्नोति नरकञ्चैव गच्छति" इति स्मरणात् इति भावः [2]। 'गुरूपदिष्टेन' प्राड्विवाकोपदिष्टेन। "धर्मशास्त्रं पुरस्कृत्य प्राड्विवाकमते स्थितः। समाहितमतिः पश्येत् व्यवहाराननुक्रमात्॥" इति नारदस्मरणात् [3]। 'दण्डेन' दमेन शिक्षया इत्यर्थः

'रिपौ सुतेऽपि वा' स्थितमिति शेषः। एतेन अस्य समदर्शित्वमुक्तम्। 'धर्मविप्लवं' धर्मव्यतिक्रमम् अधर्ममिति यावत् 'निहन्ति' निवारयति। दुष्ट एव अस्य शत्रुः शिष्ट एव बन्धुः न तु सम्बन्धनिबन्धनः पक्षपातोऽस्ति [4] इत्यर्थः।

NOTES ON MALLI.

1. धर्मशास्त्र etc,—Owing to the injunction "devoid of wrath and avarice and in accordance with the Law books." 2. अदण्ड्यान् etc.—The sense is—the king punishing the unpunishable and not punishing the punishable incurs great calumny and goes to hell. 3. धर्मशास्त्रम् etc.—"Keeping Dharma Sastras in view and being guided by the judges the king should look after legal affairs in order and with full attention" so says Narada. 4. दुष्टः etc.—The wicked alone are his enemies and only the good are his friends ; he has no partiality through ties of relation.

CHARCHA

1. वसूनि—वसु is wealth. तानि। कर्म of वाञ्छन्।

2. वाञ्छन्—वाञ्छ + शतृ = वाञ्छन् wishing, coveting. [वाञ्छति, ववाञ्छ, अवाञ्छीत्]। Qual. सः।

3. वशी—वश is आयत्तता, control. सः अस्ति अस्य इति वश + इनि मत्वर्थे = वशी controller of passions जितेन्द्रियः। Qual. सः।

2 मन्युना—मन्यु is here क्रोध, anger, grudge. तेन। "हेतौ" इति हेतौ तृतीया।

5. स्वधर्मः—स्व here means आत्मन्। स्वस्य आत्मनः धर्मः कर्त्तव्यम् इति स्वधर्मः own duty, इतत्—। In this sense the base is a सर्वनाम by

the rule "स्वमज्ञातिधनाख्यायाम्"—the word स्व is a सर्वनाम when not meaning blood relation or wealth. "स्वो ज्ञातावात्मनि स्वं विष्वात्मीये स्वोऽस्त्रियां धने" इति अमरः। The word स्व is masc. meaning ज्ञाति and आत्मन् (soul); it is in all genders meaning 'self'; and both neuter and masc. meaning wealth. इतियोगे प्रथमा। cf. "क्रमादमुं नारद इत्यबोधि सः"—*Sisu I.*

6. इति—an अव्यय implying हेतु here. Duryodhana punished lawlessness because it was his duty to punish. "इति एव...अस्मादेव हेतोः"—Malli.

7. निवृत्तकारणः—नि + वृत् + क्त कर्त्तरि = निवृत्तः ceased. कृ + णिच् + ल्युट् करणे कारण = cause, motive; here refers to greed and malice as said before. निवृत्तं कारणं यस्य सः, one whose motive has ceased बहु—। Qual. सः। Construe स्वधर्म इति निवृत्तकारणः or वशी इति निवृत्तकारणः। It is better to take वशी as giving the reason why he is निवृत्तकारणः। With control over passions he cannot be swayed by greed or malice. (See Prose above).

8. गुरु etc.—गुरु here is the judge or perhaps the prime minister. He must have been a Brahmana. उप + दिश् + क्त कर्मणि उपदिष्टः advised. गुरुणा उपदिष्टः advised by the legal adviser, ३या तत्—। तेन। Qual. दण्डेन।

9. रिपौ, सुते—विषयाधिकरणे ७मी। The construction after Malli is रिपौ सुते अपि वा स्थितं धर्मविप्लवम्।

10. निहन्ति—नि + हन + लट् ति = निहन्ति checks. Nom. सः। [अहन्, अवधीत्, जघान, हनिष्यति]।

11. दण्डेन—दण्ड्यते अनेन इति दण्ड + णिच्, स्वार्थे + घञ् करणे दण्डः punishment. तेन। करणे ३या।

12. धर्मविप्लवम्—वि + प्लु + अच् भावे = विप्लवः subversion. ध्रियते अनेन इति धृ + मन् करणे = धर्मः duty, law. तस्य विप्लवः, subversion of law, i.e., violation of law, इतत्—। तम्। Obj. of निहन्ति। Here there is कर्मविवक्षा and not शेषविवक्षा; hence the rule "जासिनिप्रहण—" does not apply and we cannot have धर्मविप्लवस्य।

13. *Voice*—वाञ्छता... वह्निना...कारणेन...तेन धर्मविप्लवः निहन्यते।

14. He sets spies on his rivals and rewards them liberally.

विधाय रक्षान् परितः परेतरान्
अशङ्किताकारमुपैति शङ्कितः।
क्रियापवर्गेष्वनुजीविसात्कृताः
कृतज्ञतामस्य वदन्ति सम्पदः॥ १४॥

Prak.—शङ्कितः स अशङ्किताकारमुपैति [When he suspects any of the rival powers he assumes the looks of the unsuspicious]. This is dangerous—परितः परेतरान् रक्षान् विधाय उपैति [No, He does not neglect the necessary precautions. He places trusty guards all over and then shows as if he does not suspect any one]. The guards must be for such work very trusty indeed.—सम्पदः अस्य कृतज्ञतां वदन्ति [He knows how to appreciate the services of these people as is evident from the gifts he makes. Hence these people do not betray him]. Which presents do you mean?— क्रियापवर्गेषु अनुजीविसात्कृताः सम्पदः [The rich presents that are made over to his people at the fruition of the measures adopted. A liberal and generous king cannot have traitors in his service]. 14.

Prose and Syn.—शङ्कितः (सन्दिग्धः सन्) परितः (समन्तात्) परितरान् (परेभ्यः शत्रुभ्यः इतरान् आत्मीयान् इत्यर्थः) रक्षान् (रक्षकान्) विधाय (नियुज्य) अशङ्किताकारम् (अशङ्कितस्य असन्दिहानस्य आकारं बहिराकृतिं असन्दिग्धव्यवहारमित्यर्थः) उपैति (भजते)। क्रियापवर्गेषु (क्रियाणां प्रस्तुतानाम् अपवर्गेषु समाप्तिषु प्रारब्धावसानेषु) अनुजीविसात्कृताः (भृत्याधीना विहिताः) सम्पदः (वित्तानि) अस्य कृतज्ञताम् (हितवेदिताम्) वदन्ति (सूचयन्ति)।

Eng.—When suspicious he assumes the looks of the unsuspecting after having placed friendly guards all round. Riches made over to the followers at the completion of the work proclaim his appreciation of service.

Beng.—আশঙ্কার কারণ ঘটিলেও দুর্য্যোধন চারিধারে বিশ্বাসযোগ্য রক্ষক স্থাপন করিয়া অসন্দিগ্ধের আকার ধারণ করেন। ক্রিয়া সমাপ্ত হইলে ভৃত্যদিগকে যে ধন দেন তাহাতে বুঝাযায় তিনি উপকারের উচিত প্রতিদান করিতে জানেন।

Expl.—Whenever he has reasons to suspect the movements of any of his rivals he places trusty emissaries to watch him, he himself behaving in a manner as if he suspected no one. The emissaries are all tried men, not for the first time employed at such work. They know that if they do their work satisfactorily the reward will be beyond their fondest expectations; they are consequently incorruptible and the rival soon comes to grief.

Malli.—सम्प्रति भेदकौशलं, दर्शयति। शङ्का सञ्जाता अस्य 'शङ्कितः' अविश्वस्तः सन् 'परितः' सर्वत्र स्वपरमण्डले 'परितरान्' आत्मीयान् अवञ्चकान् इति यावत्। यद्वा परान् इतरयन्ति भेदेन आत्मसात् कुर्वन्ति [1] [ण्यन्तात् कर्मणि अण् प्रत्ययः [1]]। रक्षन्तीति 'रक्षान्' रक्षकान् मन्त्रगुप्तिसमर्थान् इत्यर्थः ["नन्दिग्रहि—" इत्यादिना पचाद्यच् [2]] 'विधाय' कृत्वा नियुज्य इत्यर्थः। 'अशङ्किताकारम् उपैति' स्वयमविश्वस्तोऽपि विश्वस्तवदेव व्यवहरन् परमुखेनैव परान्, भिनत्ति [3] इत्यर्थः। न च तान् रक्षान् उपेक्षते येन तेऽपि विकुर्वीरन् इत्याह [4] क्रियेति—'क्रियापवर्गेषु'

कर्मसमाप्तिषु 'अनुजीविसात्कृताः' भृत्यधीनाः कृताः अपरावर्त्तितया दत्ता [5] इत्यर्थः। ["देये वा च" इति साति प्रत्ययः] 'सम्पदः अस्य' राज्ञः 'कृतज्ञताम्' उपकारित्वम् (?) 'वदन्ति', प्रीतिदानैरेव अस्य कृतज्ञत्वं प्रकाश्यते न तु वाङ्मात्रेण [6] इत्यर्थः। कृतज्ञे राजनि अनुजीविनोऽनुरज्यन्ते अनुरक्ताश्च तं रक्षन्तीति भावः [7] ॥ १४ ॥

NOTES ON MALLI.

1. यद्वा परान् etc.—*Or* we have अण् attached to इतर with णिच् added, परान् standing as उपपद in the कर्मकारक, the वाक्य being परान् इतरयन्ति, *i.e.*, win over the enemies by intrigue (lit. disunion) (see *Charcha*). 2. नन्दि etc.—the affix is अच् of the पचादि class by the rule "नन्दि—" (see *Char.*). 3. स्वयम् etc—Though himself distrustful he behaves like one full of trust and thus creates rupture among his enemies by their own talk. 4. न च तान् etc.—He does not neglect these watches and thus make traitors of these too. 5. अपरा etc.—Given without the condition of reversion, *i e.*, as a hereditary gift. 6. उपकारित्वम्—This is meaningless. The text seems to be corrupt. *Or* say—उपकारः अस्ति अस्य प्राप्तत्वेन इति उपकारी one benefited. मत्वर्थे इनि। This is hardly satisfactory. 7. प्रीतिदानैः etc.—His gratefulness is expressed by gifts of pleasure and not by mere words. 8. कृतज्ञे etc.—The king being grateful his followers get attached to him and then they guard him.

CHARCHA.

1. विधाय—वि + धा + ल्यप् having engaged.

2. रक्षान्—रक्षन्तीति रक्ष + अच् रक्षाः trust-worthy men who will guard his secret. तान्। कर्म of विधाय। Malli's rule in full is

"नन्दि ग्रहिपचादिभ्यो ल्युणिन्यचः"—Roots of the नन्दि class take ल्यु, of the ग्रहि class take णिनि and of the पच class take अच् in the कर्तृवाच्य।

3. परितः—परि + तस्=परितः all over. Both in his own kingdom and in that of the enemy. परि here has the sense of सर्व।

4. परेतरान्—परेभ्यः इतरे परेतरे other than enemies, *i.e.* friends, ५तत्—। तान्। Qual. रक्षान्। *Or* परः इतरः येभ्यः ते परेतरे बहु—। तान्। When the compound is a बहुव्रीहि, the base is declined like an ordinary अकारान्त word, for its सर्वनामता is barred by the rule "न बहुव्रीहौ"। But when a तत्पुरुष the base is a सर्वनाम because इतर is a सर्वनाम। Malli gives a third way of derivation thus—इतर means पृथक् different. इतर + णिच्, *i.e.* इतरि is a नाम धातु meaning पृथक्करण। The णिच् is by the Varttika "तत्करोति तदाचष्टे"। Next परान् इतरयन्ति इति पर + इतरि + अण् कर्तरि परेतराः by the rule "कर्मण्यण्"।

5. अशङ्कित etc.—शङ्का सञ्जाता अस्य इति शङ्का + इतच्=शङ्कितः suspicious. इतच् comes in by the rule "तदस्य सञ्जातं तारकादिभ्यः इतच्"—words of the तारकादि class take इतच् in the sense 'it has got it'. न शङ्कितः अशङ्कितः, नञ्तत्—। आ + कृ + घञ् भावे=आकारः signs. अशङ्कितस्य आकारः अशङ्किताकारः, signs of one not suspicious, ६तत्—। तम्। कर्म of उपैति।

6. उपैति—उप + इ + लट् ति। [इयाय, ऐत्, अगात्, एष्यति], Nom. सः। The root is गत्यर्थ, hence here प्राप्त्यर्थ।

7. शङ्कितः—See Note 5. Pred. adj. to सः understood.

8. क्रिया etc.—For क्रिया see Sl. 4. अप + वृज + णिच् घञ् भावे = अपवर्ग fruition. क्रियाणाम् अपवर्गाः fruition of work, ६तत्—। तेषु।

भावे ७मी by the rule "यस्य च भावेन भावलक्षणम्"—we have सप्तमी in one whose क्रिया indicates another क्रिया। क्रियापवर्गेषु सत्सु इत्यर्थः। Or, by transference of epithets, अपवर्ग means *time* of fruition; and then अधि ७मी।

9. अनुजीवि etc.—अनुजीविसात् and कृताः are two words uncompounded. For अनुजीविन् see under sl. 4. अनुजीव्यधीना देयाः इति अनुजीविन् + साति अनुजीविसात् gifts under control of the followers (अनुजीव्यधीना देयाः)। ताः। Pred. adj. to सम्पदः। The word is अव्यय by the rule "तद्धितश्चासर्वविभक्तिः"। Being an अव्यय the विभक्ति disappears. We do not get अनुजीविषात् because the ष is prohibited in the case of साति by the rule "सात्पदाद्योः"। Malli's rule "देये—" means that साति and त्वा are allowed in the sense "under control of" if the thing controlled is a gift and there is syntactical connection with कृ, भू, अस, सम् + पद। Also see next.

10. कृताः—कृ + क्त कर्मणि। Pred. adj. to सम्पदः। This is not compounded with अनुजीविसात् though syntactically connected with it. The reason is अनुजीविसात् is neither an उपपद nor a गति। A सुप्सुपा compound, however, is available with the exposition अनुजीविसात् कृताः।

10. कृतज्ञताम्—कृ + क्त नपुंसके भावे = कृतम् action. कृतं जानातीति कृत + ज्ञा + क कर्त्तरि = कृतज्ञ grateful. Here क comes in by the rule "आतोऽनुपसर्गे"। तस्य भावः। कृतज्ञ + तल् = कृतज्ञता gratefulness ताम्। कर्म of वदन्ति। *Or* जानातीति ज्ञः ज्ञा + क by the rule "दृगुपधज्ञाप्रीकिरः कः"। कृतस्य ज्ञः-कृतज्ञः, शेषषष्ठी समासः। etc. as before.

11. वदन्ति—वद् + लट + अन्ति। [उवाद अवादीत्, वदिष्यति] Nom. सम्पदः।

12. सम्पदः—Here presents, for deriv. see sl. 5.

13. *Voice*—शङ्कितेन...आकारः उपेयते।...—कृताभिः सम्पद्भिः कृतज्ञता उद्यते।

15. His measures are carefully adopted and produce happy results.

अनारतं तेन पदेषु लम्भिता
विभज्य सम्यग् विनियोगसत्क्रियाः।
फलन्त्युपायाः परिबृंहितायती-
रुपेत्य सङ्घर्षमिवार्थसम्पदः॥ १५॥

Prak.—उपायाः अर्थसम्पदः फलन्ति [The measures he adopts are attended by happy results]. How happy?—परिबृंहितायतीः अर्थसम्पदः अनारतं फलन्ति [Happy because the results are lasting and following in unceasing succession]. Are all the measures so successful?—सङ्घर्षम् उपेत्य इव फलन्ति [The measures as it were, vie with one another in producing happy results]. That is very rare—तेन पदेषु विनियोगसत्क्रिया लम्भिताः उपायाः [The measures are first honoured by him by employing them in undertakings and in return they reward him with happy results]. Do not the measures clash with one another?—सम्यक् विभज्य लम्भिताः [He carefully distinguishes between the cases that require साम or दान or भेद or दण्ड, and employs the particular measure that suits each case ; hence there is no clashing].

Prose and Syn.—तेन पदेषु (वस्तुषु कर्मसु इत्यर्थः) सम्यक् (यथायोग्यम्) विभज्य (विविच्य) विनियोगसत्क्रियाः (विनियोगः प्रयोग एव सत्क्रियाः समादराः

ताः) लम्भिताः (गमिताः प्रापिता इति शेषः) उपायाः (नीतयः सामादयः) सङ्घर्षम् (स्पर्द्धाम्) उपेत्य इव (अवलम्ब्य इव परस्परस्पर्द्धयेव) परिबृंहितायतीः (परिबृंहिता प्रवितता आयतिः स्थितिकालो यासां ताः स्थेयसीरित्यर्थः) अर्थसम्पदः (अर्थानां सम्पदः सम्पन्नान् अर्थान् इत्यर्थः अनारतम् (अजस्रम्) फलन्ति (प्रसुवते)।

Eng.—The expedients, by him made to receive the honour of employment in undertakings after having duly discriminated between them constantly produce mighty results of lasting and far-reaching consequences as if having adopted rivalry with each other.

Beng.—কোন্ কার্যে কোন্ উপায় প্রয়োগ করিতে হইবে তাহা দুর্য্যোধন বেশ বুঝেন ও পরম সমাদরে সেই সেই উপায়ের প্রয়োগ করেন। এইরূপে সৎকৃত হইয়া উপায়-গুলি যেন, সৎকারের প্রতিদানে পরস্পরের সহিত স্পর্দ্ধা করিয়া স্থায়ী ও ব্যাপক ফল অনবরত প্রসব করিতেছে।

Expl.—Remarkable success attends Duryodhana at all his undertakings, for with rare insight he sees which expedient will suit which case and applies it accordingly with great care. It seems as if the expedients themselves vie with each other in giving back to the king lasting results in return for the consideration they receive.

Malli.—अथ उपायप्रयोगस्य फलवत्तां दर्शयति [1]—अनारतमिति। 'तेन' राज्ञा दुर्य्योधनेन 'पदेषु' उपायवस्तुषु [2] ["पदं व्यवसितत्राणस्थानलक्ष्माङ्घ्रिवस्तुषु" इत्यमरः] 'सम्यक्' असङ्कीर्णम् अव्यस्तं च 'विभज्य' विविच्य [3] 'विनियोग' एव 'सत्क्रिया' अनुग्रहः सत्कार इति यावत् ता लम्भिताः स्थानेषु सम्यक् प्रयुक्ता इत्यर्थः। उपाय विशेषणं वा [4]। 'उपायाः' सामादयः 'सङ्घर्षं' परस्परस्पर्द्धामुपेत्य इव इति उत्प्रेक्षा। 'परिबृंहितायतीः' प्रचितोत्तरकाला स्थिरा इत्यर्थः। 'अग्रसम्पदः अनारतम्' अजस्रं फलन्ति प्रसुवते इत्यर्थः।

NOTES ON MALLI.

1. अथ etc.—He shows now the fruition of the application of the measures. 2. उपायवस्तुषु—Spheres of application of the expedients. उपायानां वस्तूनि प्रयोगविषयाः। तेषु। 3. असङ्कीर्णम् etc.—सङ्कीर्ण is mixed up ; असङ्कीर्ण not mixed up, *i.e.* separate. व्यस्त is divided, *i.e.* separate ; अव्यस्त not separate. असङ्कीर्णं यथा तथाविविच्य अव्यस्तं यथा तथा च विविच्य is the sense. In other words he knew when the expedients were to be applied singly (असङ्कीर्णम्) and also when to apply them two or more in conjunction (अव्यस्तम्)। 4. उपाय-विधे etc.—Malli makes विनियोगसत्क्रियाः either a कर्म of लम्भिताः *Or* an adjective of उपायाः। In the latter case expound विनियोग एव सत्क्रिया येषां ते। But then लम्भिताः becomes disconnected. The remark is very likely an interpolation.

CHARCHA.

1. अनारतम्—आ + रम + क्त कर्त्तरि = आरत ceased. न आरतम् ceaseless, नञतत्। तत्यथा तथा अनारतम् ceaslessly क्रिं विं ; Qual. फलन्ति। The prefixes वि and अव are ordinarily seen in this sense (अनवरतं फलन्ति, अविरतं फलन्ति)। आरत is unusual.

2. तेन—Refers to Duryodhana.

3. पदेषु—पद here means वस्तु। See Notes on Malli. Perhaps स्थान suits better ; तेषु। अधिं ऽमी। Malli says उपायवस्तुषु।

4. लम्भिताः—लभ + णिच् + क्त कर्मणि = लम्भिताः meaning गमिताः and thence प्रापिताः। Qual. उपायाः। By the rule "लभेश्च"—(लभ takes नुम् when an affix beginning with a vowel follows but not in लट्, लोट्, लङ्, विधिलिङ् and लिट्) नुम् is added to the root लभ।

The causal root लभ, according to Vamana, may have two kinds of meaning—(i) प्राप्त्युपसर्जना गतिः—गत्यर्थ is prominent and प्राप्त्यर्थ subordinate, or (ii) गत्युपसर्जना प्राप्तिः—प्राप्त्यर्थ is prominent and गत्यर्थ subordinate. When लभ is prominently गत्यर्थ (प्राप्त्युपसर्जना गतिः) its अणिकर्त्ता appears as कर्म by the rule "गतिबुद्धिप्रत्यवसानार्थ—" see Sl. 1. As an instance of this Vamana cites "दीर्घिकासु कुमुदानि विकाशं लम्भयन्ति शिशिराः शशिभासः"। Here the अणिजन्त form was कुमुदानि विकाशं लभन्ते। But what is understood by विकाशं लभन्ते? Evidently a sort of motion in the petals of the flowers is intended. The petals were in a certain position when closed and they moved away from that position to open. Hence motion (गति) is prominent and attainment of a new position (प्राप्ति) subordinate. Thus the root is prominently गत्यर्थ and the rule "गतिबुद्धि" applies. We therefore say "शशिभासः कुमुदानि (अणिकर्त्ता as कर्म) विकाशं लम्भयन्ति। In this sense of causal लभ also compare "मधुरैरवशानि लम्भयन्नपि तिर्य्यञ्चि शमं निरीक्षितैः"—*Kirata* II. Sl. 55. *infra*. Vamana's instance of गत्युपसर्जना प्राप्तिः is— "सितं सितिम्ना सुतरां मुनेर्वपुर्विसारिभिः सौधमिवाथ लम्भयन्"—*Sisu*. I. Sl. 25. Here the अणिजन्त form was सितिमा वपुः लभते। But is any motion prominently implied here? No ; motion comes in only in as much as सितिमन् which was absent is now present, which is motion by implication only. So the root is prominently प्राप्त्यर्थ and remotely गत्यर्थ; the rule "गतिबुद्धि"—does not apply; and with णिच् the अणिकर्त्ता does not become कर्म ; thus—अच्युतः सितिम्ना (अनुक्त अणिकर्त्ता) वपुः लम्भयति। Similarly in the present case the causal root लभ is गत्युपसर्जना प्राप्तिः and its

अणिकर्त्ता takes तृतीया when णिच् is added. See also note 7 below.

5. विभज्य—See Sls. 9 and 11. He employed the four measures in their distinctive spheres by a division of cases demanding any of these jointly or separately.

6. सम्यक्—सम् + अञ्च + क्विन् कर्त्तरि = सम्यक् right. तत् यथा तथा। Rightly. क्रि॰ वि॰ Qual. विभज्य। सम् becomes समि when the root अञ्च follows and takes an affix that drops व। The rule is "समः समि"।

7. विनियोग etc.—For सत्क्रिया see sl. 12. वि + नि + युज + घञ् भावे = विनियोगः application. विनियोगः सत्क्रिया येषां ते honoured by application, बहु—Qual. उपायाः। See notes on Malli. Malli also makes it (preferably) a कर्म of लम्भिताः thus :—उपायाः विनियोग-सत्क्रियाः लभन्ते (अणिच्); स उपायान् विनियोगसत्क्रियाः लम्भयति (णिच् with अणिकर्त्ता as कर्म by "गतिबुद्धि—")। By change of voice we get तेन उपायाः विनियोगसत्क्रियाः लम्भिताः। In this case he breaks up the compound as—विनियोग एव सत्क्रियाः, कर्मधा—of the शाक-पार्थिवादि class. Here Duryodhana first finds room (पद) for the application (विनियोग) of a certain expedient. He then picks up that expedient and puts it in its place. Motion is thus prominent. Next this putting in of the expedient in its place implies esteem for the expedient ; the expedient thus receives honour. Motion first, receiving of honour is subsequent. This is प्राप्त्युपसर्जना गतिः of Vamana as explained in note 4. The rule "गतिबुद्धि—" applies.

8. फलन्ति—फल + लट् अन्ति produce. Nom. उपायाः। [पफाल, अफालीत्, फलिष्यति]। Here the root is सकर्मक, the कर्म being

अर्थसम्पदः। The अकर्मक use is very common; cf. "भाग्यं फलति सर्वत्र"।

9. उपायाः—उपैति or उपायते एभिः इति उप + इ or अय + घञ् करणे those by which the end is reached, the object gained; hence measures, *i.e.*, the four measures साम, दान, भेद and दण्ड।

10. परि etc.—परि + बृंह + णिच् + क्त कर्मणि स्त्रियाम् = परिबृंहिता lengthened, augmented. आ + यम + क्तिन् भावे = आयतिः। आयति is उत्तरकाल subsequent stage. "दैर्घ्ये भाविकाले चायतिः" इति विकाण्डशेषः। cf. "तदात्वायतिसंशुद्धमारभेत विचक्षणः"—*Kamandaka*. परिबृंहिता आयतिः यासां ताः, whose future is long, *i.e*, whose results are lasting, बहु—। Qual. अर्थसम्पदः।

11. उपेत्य—उप + इ + ल्यप् having reached, having adopted.

12. सङ्घर्षम्—सम् + घृष + घञ् भावे = सङ्घर्ष collision, rivalry तम्। कर्म of उपेत्य।

13. अर्थसम्पदः—सम् + पद + क्विप् भावे = सम्पद् growth, profusion. अर्थ is wealth. अर्थानां सम्पदः (सम्पत्तयः) growth of wealth, ईतत्—। ताः। कर्म of फलन्ति। Here, by the maxim भावानयने द्रव्यानयनम्, we understand सम्पन्ना अर्थाः by अर्थानां सम्पदः।

14. *Voice*—सत्क्रियैः लभ्यन्ते उपायैः...आयतयः...फल्यन्ते।

16. Crowds of vassals are always in attendance upon him.

अनेकराजन्यरथाश्वसङ्कुलं
तदीयमास्थाननिकेतनाजिरम्।
नयत्ययुग्मच्छदगन्धिराद्रतां
भृशं नृपोपायनदन्तिनां मदः॥ १६॥

Prak.—मदः तदीयम् आस्थाननिकेतनाजिरम् भृशम् आर्द्रतां नयति [The court-yard in front of his Durbar Hall is rendered excessively moist by ichor]. Whence the ichor?—नृपौपायनदन्तिनां मदः [The ichor flowing from the tuskers presented to him by vassals]. The stench must be intolerable—सप्तच्छदगन्धिः मदः [It is of a pungent odour like the milk of the Saptacchada tree]. Would the ichor cause mud to accumulate?—अनेकराजन्यरथाश्वसङ्कुलम् अजिरम् [Kings all the world over are his vassals. They come in such a number at times that the court-yard gets packed with their chariots and horses. The horses are numerous, and the presents make quite a large number of elephants ; together they wet the ground (?)]. 16.

Prose and *Syn.*—अयुग्मच्छदगन्धिः (अयुग्मच्छदस्य सप्तपर्णस्य गन्ध इव गन्धो यस्य स सप्तपर्णसुरभिः) नृपौपायनदन्तिनाम् (नृपाणाम् उपायनानि नृपैरुपहाररूपेण दत्ता इत्यर्थः ये दन्तिनो गजाः तेषाम्) मदः (दानजलम्) अनेकराजन्यरथाश्वसङ्कुलम् (अनेकेषां राजन्यानां रथाश्वेन सङ्कुलं व्याप्तम्) तदीयम् (तस्य) आस्थाननिकेतनाजिरम् (आस्थानस्य सभाया यत् निकेतनं गृहं तस्य अजिरं प्राङ्गनम्) भृशम् (अत्यर्थम्) आर्द्रताम् (सजलत्वम्) नयति (प्रापयति)।

Eng.—The ichor of elephants, presented by kings, smelling like the Saptacchada makes excessively wet the yard before his sitting hall packed with horses and chariots of numerous Kshatriya chiefs.

Beng.—করদভূপালগণকর্তৃক উপহাররূপ দত্ত হস্তিসমূহের সপ্তচ্ছদের ন্যায় গন্ধযুক্ত মদ দুর্যোধনের সেই প্রভূতক্ষত্রিয় রাজাদিগের অশ্ব ও রথদ্বারা পরিব্যাপ্ত সভামণ্ডপসম্মুখস্থ চত্বরকে সর্বদা নিতান্ত কর্দমাক্ত করিতেছে।

Expl.—Duryodhana is now the universal monarch. Rich presents reach him from all over the world and countless kings

are always in attendance at his Durbar Hall. To get back your kingdom from the clutches of such a man is no easy task ; so make adequate preparations for the contest.

Malli.—अर्थसम्पदमेवाह, अनेकेति—'अयुग्मच्छदस्य' सप्तपर्णपुष्पस्य गन्ध इव गन्धो यस्य असौ 'अयुग्मच्छदगन्धिः' ["सप्तम्युपमान—" इत्यादिना बहुव्रीहिरुत्तरपदलोपश्च। "उपमानाच्च" इति समासान्त इकारः [1]] 'नृपाणाम् उपायनानि' उपहारभूता ये 'दन्तिनः' तेषां 'मदः' ["उपायणमुपग्राह्यमुपहारस्तथोपदा" इत्यमरः [2]] राज्ञाम् अपत्यानि पुमांसः राजन्याः क्षत्रियाः ["राजश्वशुराद्यत्" इति यत् प्रत्ययः। राज्ञोऽपत्ये जातिग्रहणात् न अण् [3]] रथाश्च अश्वाश्च 'रथाश्वम्' [सेनाङ्गत्वादेकवद्भावः] 'अनेकेषां राजन्यानां रथाश्वेन सङ्कुलं' व्याप्तं 'तदीयमास्थाननिकेतनाजिरं' सभामण्डपाङ्गनम् ["अङ्गनं चत्वराजिरे" इत्यमरः] 'भृशम्' अत्यर्थम् 'आर्द्रतां' पङ्किलत्वं 'नयति'। एतेन महासमृद्धिरस्य उक्ता। अतएव उदात्तालङ्कारः। तथा चालङ्कारसूत्रम् "समृद्धिमद्वस्तुवर्णनमुदात्तः" इति [4] ॥ १६ ॥

NOTES ON MALLI.

1. सप्तम्युप etc.—There is a बहुव्रीहि here with the elision of the उत्तरपद by the Varttika "सप्तम्युपमान—"। The समासान्त affix इ comes in by the rule "उपमानाच्च" (see Charcha). 2. उपायन etc.—Amara say that उपायन, उपग्राह्य etc. are synonyms. 3. राजश्वशुर etc.—यत् in राजन्य comes in by the rule "राजश्वशुराद् यत्"। Here the word with the अपत्यप्रत्यय refers to a जाति (Kshattriya caste) ; hence, strictly spealing, no अपत्य being intended अण् is not attached (see *Charcha*). 4. एतेन etc.—By this is indicated his immense wealth, and hence the figure is उदात्त। Thus says the अलङ्कारसूत्र—"Description of something prosperous, is known as उदात्त अलङ्कार"।

CHARCHA.

1. अनेक etc.—राज्ञः अपत्यानि जातिः इति राजन् + यत् = राजन्याः Kshattriya chiefs. Here यत् in the sense of अपत्य comes after the word राजन् and the derivative refers to a जाति by the rule "राजश्वशुरात् यत्" ("जातावेव इति वाच्यम्")। By the sutra "ये चाभावकर्मणोः"—when a तद्धित affix beginning with य follows अक्षन्त words the अक्षन्त words do not drop the final न् except in the case of a भाव (state) or कर्म (work). Thus here राजन् + य = राजन्य (अपत्यार्थे *i.e.*, जात्यर्थे); but राजन + यत् = राज्यम् (भावकर्मार्थे)। सम् + कुल + क कर्त्तरि सङ्कुल crowded. रथाश्च अश्वाश्च रथाश्वम्, समाहारद्वन्द्व। Here the समाहारद्वन्द्व is neuter singular by the rule "द्वन्द्वश्च प्राणितूर्य्यसेनाङ्गानाम्—द्वन्द्व compounds of words meaning प्राण्यङ्ग or तूर्य्याङ्ग or सेनाङ्ग become neuter singular. न एके अनेके, नञ् तत्—। अनेके राजन्याः many Kshattriya princes' कर्मधा—। अनेकराजन्यानां रथाश्वम्, horses and chariots of many Kshatriya princes, इतत्—। अनेकराजन्यरथाश्वेन सङ्कुलम्, packed with horses and chariots etc, इया तत्—। तत्। Qual. आस्थाननिकेतनाजिरम्। Or say अनेकराजन्यानां रथाः अनेकराजन्यरथाः। तेषामश्वाः। तैः सङ्कुलम्। Each chariot has four, six or eight horses yoked to it according to the status of the charioteer. Hence the number af horses must be very large. This exposition by emphasising the presence of the horses makes these also responsible for the muddiness of the yard. It is notorious that hores ease themselves immediately on reaching the destination.

2. तदीयम्—तस्य दुर्योधनस्य इदम् इति तद् + छ = तदीयम्। Qual. अजिरम्।

3. आस्थान etc.—आस्थीयते अस्मिन् इति आ + स्था + ल्युट् अधिकरणे

=आस्थानम् seat. निकित्यते अस्मिन् इति नि+कित+ ल्युट् अधिकरणे =निकेतनम्, shelter, room. आस्थानस्य निकेतनम्, Hall for seat, *i e.*, audience hall, ६तत्—। तस्य अजिरम् courtyard of (*i e.* before) the Hall, ६तत्—। तत्। कर्म of नयति। अजिर is court-yard, अङ्गन (आङ्गिना)।

4 नयति—नी+लट् ति। Nom. मदः। The root नी being द्विकर्मक it has two कर्म here...(i) प्रधानकर्म is अजिरम्, (ii) गौणकर्म is आद्रताम्। [निनाय, निन्ये, नेष्यति—ते, अनैषीत्—अनेष्ट]।

5 अयुग्म etc.—युग्म is two, *i. e.*, even. न युग्मः अयुग्मः not even (*i.e.*, odd), नञ्तत्—। अयुग्म here refers to सप्तन् (seven). द्वन्ते द्वन्ते अयुग्माः सप्त छदाः अस्य इति अयुग्मच्छदः, वहु—। This is another name of the Saptacchada tree. अयुग्मच्छदस्य विकारः पुष्पम् इति अयुग्मच्छद+अण्=अयुग्मच्छदम् flower of the Saptacchada. Here the affix अण् elides (लुक्) by the Varttika "पुष्पमूलेषु वहुलम्"। The word is neuter. Compare "द्विहीन' प्रसवे सर्वम्"—(all words signifying *produce* (fruits, flowers etc.) are in the neuter. अयुग्मच्छदस्य गन्धः, odour of the Saptacchada flower, तत्—। अयुग्मच्छद-गन्धः इव गन्धः अस्य अयुग्मच्छदगन्धिः having odour like that of etc., वहु—। Here in the compound अयुग्मच्छदगन्ध गन्ध the उत्तरपद 'गन्ध' disapears by the Vartika "सप्तम्युपमानपूर्वस्योत्तरपदलोपश्च वक्तव्यः" (A compound, with a word in the ७मी or denoting उपमान leading in it may enter into a वहुव्रीहि ; but then the उत्तरपद disappears). Again the समासान्त 'इ' comes in by the rule "उपमानाच्च"—(इत् is also the substitute when गन्ध, coming after a standard of comparison (उपमान), is final in a वहुव्रीहि)। Quat मदः। The ichor of elephants smells like Saptac-

chada flowers, cf.—"सप्तच्छदक्षीरकटुप्रवाहमसह्यमाघ्राय मदं तदीयम्"—Raghu V.

6. आद्रताम्—आर्द्र is wet. तस्य भावः इति आर्द्र + तल् = आद्रता। ताम्। गौणकर्म or नयति।

7. नृपो etc.—नृ + पा + क कर्त्तरि नृप, उपपद तत्—। उप + इ + ल्युट् भावे = उपायनम् present. दन्तौ एषां स्तः बहुन्तौ इति दन्त + इनि मत्वर्थे प्रशंसायामतिशायने वा दन्तिनः tuskers. नृपाणाम् उपायनानि नृपोपायनानि, ६तत्—। तान्येव दन्तिनः presents of elephants, कर्मधा—। तेषाम्। ६ष्ठी शेषे।

4. *Voice*—...गम्यिना मदेन.....नीयते। Here the प्रधानकर्म is अजिरम्; that becomes उक्त here by the dictum "न्यादेः प्रधाने"।

17. *He has secured the good will of the people with extensive works of irrigation.*

सुखेन लभ्या दधतः क्षषीवलै-
रकृष्टपच्या इव शस्यसम्पदः।
वितन्वति क्षेममदेवमातृका-
श्चिराय तस्मिन् कुरवश्चकासति ॥ १७ ॥

Prak.—कुरवश्चिराय चकासति [After a long interval of depression following your departure from the land, the Kuru country has again revived and looks happy]. How so?—शस्यसम्पदः दधतः कुरवः चकासति [The land is laughing with a bumper crop]. But rains are scarce in the Kuru country, how can there be a bumper crop without great drudgery on the part of the people—अकृष्टपच्या इव कृषीवलैः सुखेन लभ्याः शस्यसम्पदः [No drudgery. These were as easy of access as crops that grow wild on untilled

land]. But that is possible only where plenty of rain-water is available—अदेवमातृका (अपि) कुरवः तस्मिन् क्षेमं वितन्वति चकासति [Clouds do not pour liberally on the Kuru country. But king Duryodhana has provided against it by extensive works of irrigation. A bounteous crop is assured and the people live happily]. 17.

Prose and *Syn.*—चिराय (दीर्घकालम्) तस्मिन् (दुर्योधने) क्षेमं वितन्वति (मङ्गलमावहति सति) अदेवमातृकाः (देवः पर्जन्य एव माता येषां तादृशा न भवन्ति ये ते सुवृष्टिविरहिता इत्यर्थः) कुरवः (कुरुदेशः) अकृष्टपच्या इव (याः कृष्टे हलशोधिते क्षेत्रे पच्यन्ते तथाविधा न भवन्ति याः तादृशीरिव अयत्नपरिणता इव इत्यर्थः अतएव) कृषीवलैः (कर्षकैः) सुखेन लभ्याः (अनायासप्राप्याः) शस्यसम्पदः (सम्पन्नानि शस्यानि) दधतः (धारयन्तः सन्तः) चकासति (शोभन्ते)। *Or*—क्षेमं वितन्वति तस्मिन् अकृष्टपच्या इव कृषीवलैः सुखेन लभ्याः शस्यसम्पदो दधतः अदेवमातृकाः कुरवश्चिराय चकासति।

Eng.—He ever doing the needful (lit. good) the Kuru country, without the weather-god as mother, prospers, bearing abundance of crop as easily accessible to the cultivator as those that mature on untilled soil.

Beng.—দুর্যোধন সর্বদা দেশের মঙ্গল করিতেছেন। বরুণদেবের অনুগ্রহে বঞ্চিত কুরুদেশ সেই জন্য আজ শস্যের ভরে যেন হাসিতেছে। কৃষকেরা অযত্নে বনে পরিপক্ক শস্যের ন্যায় সুখে লভ্য শস্য ক্ষেত্রেই পাইতেছে।

Expl.—The Kuru land is a dry country, rainfall being very scanty. The people have to toil hard to grow the year's supply of corn. But Duryodhana has, by his well-laid works of irrigation, so transformed it that the cultivators, without much ado, are being rewarded with blooming fields. So beware, he will have the full support of the mass at emergencies.

Malli.—सम्प्रति जनपदक्षेमकरत्वमाह [1], सुखेनेति—'चिराय तस्मिन्' दुर्य्योधने 'क्षेमं वितन्वति' क्षेमङ्करे सति, देवः पर्जन्य एव माता येषां ते देवमातृका वृष्ट्याम्बुजीविनो देशाः ते न भवन्ति इति 'अदेवमातृका' नदीमातृका इत्यर्थः ["देशी नद्यम्बु-वृष्ट्याम्बु-सम्पन्नव्रीहिपालितः। स्यान्नदीमातृको देवमातृकश्च यथाक्रमम्॥" इत्यमरः [2]] एतेन अस्य कुल्यादिपूर्त्तप्रवर्त्तकत्वमुक्तम् [3]। कुरूणां निवासाः (? सः) कुरवो जनपदविशेषाः (? षः)। कृष्टेन (? ष्टे) पच्यन्ते इति कृष्टपच्याः ["राजसूय—" इत्यादिना कर्मकर्त्तरि क्यप्प्रत्ययान्तो निपातः [3]] तद्विपरीताः 'अकृष्टपच्या इव' कृषिः एषाम् अस्तीति 'कृषीवलैः' कर्षकैः इत्यर्थः ["रजःकृषि—" इत्यादिना वलच् प्रत्ययः। "वलि" इति दीर्घः [4]] 'सुखेन' अक्लेशेन 'लभ्या' लब्धुं शक्याः 'शस्यसम्पदो दधतः' धारयन्तः ["नाभ्यस्ताच्छतुः" इति नुमागमप्रतिषेधः [5]] 'चकासति' सर्वोत्कर्षेण वर्त्तन्ते इत्यर्थः ["अदभ्यस्तात् "इति झेरदादेशः। "जक्षित्यादयः षट्" इति अभ्यस्तसंज्ञा [6]]। सम्पन्नजनपदत्वात् असन्तापकरत्वाच्च दुःसाध्योऽयमिति भावः [7] ॥ १७ ॥

NOTES ON MALLI.

1. सम्प्रति etc.—Now he speaks of Duryodhana's good services to his country. 2. देशी etc.—A country supplied with paddy grown with water from rivers is called नदीमातृक ; and a country suplied with paddy grown with rain-water is called देवमातृक। This speaks of his institution of canals and other public works. 3. राज etc.—The word कृष्टपच्य is got with the affix क्यप् by निपातन in the rule "राजसूय—" (see *Charcha*). 4. रजः etc.—वलच् comes in by the rule "रजःकृषि—"। Then there is दीर्घ by the rule "वलि" (see *Charcha*). 5. नाभ्यस्त etc.—The augment नुम् is barred by the rule "नाभ्यस्ताच्छतुः"। 6. अदभ्य etc.—अत् is substituted for झि by the rule "अदभ्यस्तात्"। The rule "जक्षित्यादयः—" gives the designation of अभ्यस्त (see *Charcha*).

7. सम्पन्न etc.—The sense is—he is hard to conquer because prosperity rules in his country and he is not an oppressor.

CHARCHA.

1. सुखेन—"प्रकृत्यादिभ्यश्चोपसंख्यानम्" इति तृतीया।

2. लभ्याः—लब्धुं शक्या इति लभ + यत् कर्मणि = लभ्याः available. ताः Qual. शस्यसम्पदः।

3. दधतः—धा + लटः स्थाने शतृ = दधत्। The base दधत् is declined like भूभृत् in the masc., like नदी in fem., and in neuter १मा and २या – दधत्, दधती, दधन्ति—दधति ; in other विभक्ति, it is like the masc. Malli's rule "नाभ्यस्तात्—" means that नुम् is not added if शतृ comes after an अभ्यस्त root. Hence दधतः not दधन्तः। Qual कुरवः।

4. कृषीवलैः—कृषिः अस्ति एषाम् इति कृषि + वलच् = कृषीवलाः cultivators। तैः। अनुक्ते कर्त्तरि तृतीया। The मत्वर्थीय वलच् comes in by the rule "रजःकृष्यासुतिपरिषदो वलच्"—The words रजस्, कृषि, आसुति and परिषद् take वलच् in the sense of मतुप्। The इ in कृषि become दीर्घ by the rule "वलि"—दीर्घ comes in when वलच् follows.

5. अकृष्ट etc —कृष + क्त कर्मणि कृष्ट tilled land. कृष्टे स्वयमेव पच्यन्ते इति कृष्ट + पच + क्यप् कर्मकर्त्तरि = कृष्टपच्याः growing spontaneously on tilled land. न तथा अकृष्टपच्याः, growing spontaneously on untilled land नञ् तत्—ताः। Qual. शस्यसम्पदः। Here क्यप् in कर्मकर्तृवाच्य comes in निपातने by the rule "राजसूय-सूर्य-मृषोद्य-रुच्य-कुप्य-कृष्टपच्य-अव्यथ्याः"—These seven words are irregularly formed with the affix क्यप्। कृष्टे पच्यन्ते in the कर्मवाच्य gives कृष्टपाक्याः with ण्यत्। "कृष्टे स्वयमेव पच्यन्ते कृष्टपच्याः, कर्मकर्त्तरि। शुद्धे कर्मणि तु कृष्टपाक्याः"—Bhattoji. कृष्टेन in Malli seems to be a copyist's slip. The

समास is असमर्थ as in असूर्य्यम्पश्य। The negation should attach to क्लृप्त and not to क्लृप्तपच्य। Hence we should say अक्लृप्ते पच्यन्ते। But that would give अक्लृप्तपाक्य। with ण्यत्। We are thus driven to the round about असमर्थ समास as above.

6. शस्यसम्पदः—For सम्पद् See Sl. 5. शंस् + क्यप् = शस्यम्। तेषां सम्पदः, ६तत्—। ताः। कर्म of दधतः। शस्यसम्पदः = सम्पन्नानि शस्यानि by the maxim भावानयेन द्रव्यानयनम्; compar अर्थसम्पदः, Sl. 15.

7. वितन्वति—वि + तन + शतृ = वितन्वन्। तस्मिन्। Qual. तस्मिन्।

8. क्षेमम्—क्षेम is मङ्गल। Here the मङ्गल is in shape of arrangement for irrigation. कर्म of the क्रिया in वितन्वति।

9. अदेव etc —देवः वृष्टिरूपो देवः माता येषां ते, having cloud as mother, बहु—। देवमातृकाः। न तथा नञ् तत्—। Qual. कुरवः। Here कप् in मातृकाः comes in by the rule "नद्यृतश्च—" words technically known as नदी and ऋकारान्त word take कप् final in a बहुव्रीहि। Here the remark नदीमातृका इत्यर्थः after अदेवमातृकाः is not a happy one. Amara points out the distinction between a देवमातृक and a नदीमातृक country. In the former the fields are watered by the weather-god—the rains. The cultivators are spared the trouble of watering the fields. To them शस्यसम्पद् is indeed सुखेन लभ्या। In the latter, canals have to be dug and water carried to the fields with much toil. Thus शस्यसम्पद् is not at all सुखेन लभ्या। The verse wants to say that though *not* देवमातृक the शस्यसम्पद् is सुखेन लभ्या to the cultivators. Hence the नञ् in अदेवमातृक is अभावार्थ with the अभाव emphasised. If by अदेवमातृक we are to understand नदीमातृक, the नञ् becomes तदन्यार्थ and the verse loses its point.

10. चिराय—A सुबन्त प्रतिरूपक अव्यय having the sense of २या। The २या here is अत्यन्तसंयोगे, *i.e.*, व्याप्तौ। The rule is "कालाध्वनोरत्यन्त-संयोगे"—कालवाचक and अध्व (road) वाचक words take २या when व्याप्ति is implied. Or चिराय=चिरात् कालात् परम्, *i.e.*, after a long interval from your departure from there.

11. तस्मिन्—Refers to Duryodhana-भावे ७मी। The rule is "यस्य च भावेन भाव लक्षणम्"—see Sl. 14.

12. कुरवः—See Sl. 1. under कुरूणाम्। Nom. to चकासति। Here the plural in निवासाः and विशेषाः in Malli. seems to be a copyist's slip.

13. चकासति—चकास् +लट् झि=चकास्+अति=चकासति। The root चकास् is an अभ्यस्त root by the rule "जक्षित्यादयः षट्"—the six roots जाग्, दरिद्रा, शास्, चकास्, दीधी, वेवी and the root जक्ष् are to be recognised as अभ्यस्त। चकास् being an अभ्यस्त root अति is substituted for झि by the rule "अदभ्यस्तात्"। Hence the form is चकासति। [लङ् अचकात्, लोट् हि चकाद्धि—चकाधि चकासाञ्चकार-बभूव-आस, अचकासीत्]।

14. *Voice*—...अदेवमातृकैः दधद्भिः कुरुभिः...चकास्यते।

15. *Remark*—The Mahabharata says that when the king follows Dharma in full, सत्ययुग prevails in his kingdom and everything grows spontancously. cf. "...अकृष्टपच्या पृथिवी भवन्त्योषधयस्तथा.....।" Duryodhana was also following Dharma in full, so his subjects got crops as if grown abundantly on an untilled land. He was doing so to compensate for his wrongs on Yudhisthira.

18. The Earth herself as it were ministers to his wants.

उदारकीर्त्तेरुदयं दयावतः
प्रशान्तबाधं दिशतोऽभिरक्षया।
स्वयं प्रदुग्धेऽस्यगुणैरुपस्तुता
वसूपमानस्य वसूनि मेदिनी ॥ १८ ॥

Prak.—मेदिनी स्वयं वसूनि प्रदुग्धे [The crops are reared with so great ease that it seems as if the Earth herself is rearing them]. Is that possible?—वसूपमानस्य अस्य गुणैः उपस्तुता मेदिनी [He is now well-nigh a second Vasu. His virtues have made a deep impression on Earth]. Which virtues do you mean?—दयावतः उदारकीर्त्तेः अस्य [He is kind to a degree towards his people. Hence to mitigate the drudgery of the people in rearing crops in a country poor in rain-fall, he has completed extensive works of irrigation. These and other similar works have brought him an enviable fame. The net-work of canals has rendered the ground soft, ensuring as it were a spontaneous growth of rice, pulses etc.]. But the very richness of the soil would invite invaders and cause misery to the people—अभिरक्षया प्रशान्तबाधम् उदयं दिशतः अस्य [With well-devised measures of protection all over the land, all hindrances to his rise are removed, and the Earth rears crops for him herself without fear or misappropriation by other powers].

Prose and Syn.—उदारकीर्त्तेः (यशस्विनः) दयावतः (सदयस्य अतएव) प्रशान्तबाधम् (प्रशान्ता बाधा यस्मिन् कर्मणि तत् यथा तथा निर्विघ्नमित्यर्थः) अभिरक्षया (परिपालनेन) उदयम् (वृद्धिम्) दिशतः (जनयतः) वसूपमानस्य

(वसुः कुवेर उपमानं यस्य तस्य कुवेरकल्पस्य) अस्य गुणैः उपस्तुता (द्राविता) मेदिनी (धरणी) वसूनि (धनानि) स्वयं प्रदुग्धे (दुग्धा भवति)। *Or*—उदार-कीर्त्तेः दयावतः अभिरक्षया उदयं प्रशान्तबाधं दिशतः...प्रदुग्धे।

Eng.—Softened by the virtues of that sympathetic king of high renown that rivals Kuvera and secures prosperity by full protection without hindrance, the Earth herself (*i e.* voluntarily) yields up riches.

Beng.—নিজ রক্ষাপ্রণালী দ্বারা অবাধ গতিতে মঙ্গল করিতেছেন বলিয়া, দয়াযুক্ত কীর্ত্তিমান্ এবং কুবেরোপম দুর্য্যোধনের গুণে দ্রবীভূত হইয়াই যেন ধরিত্রীদেবী স্বয়ং তাঁহার জন্য শস্যাদি ধন উৎপাদন করিতেছেন।

Expl.—Though thus lavishly spending money for the good of his people, his exchequer is always full because the Earth is so drawn towards him by his virtues that she herself yields up for him the riches in her bowels. *N. B.*—This is after Malli. We may also look upon this verse as explaining how अकृष्टपच्या इव शस्यसम्पदः। See Prak. above which takes up this view.

Malli.—ननु एवं जनपदानुवर्त्तिनः कथमर्थलाभ इत्यत्र आह, उदारेति [1]—उदारकीर्त्तेः महायशसः ["उदारो दातृमहतोः" इत्यमरः [2]] 'दयावतः' परदुःख-प्रहरणेच्छोः अतएव 'प्रशान्तबाधं' प्रशमितोपद्रवं यथा स्यात् तथा। क्रियाविशेषणम् उदयविशेषणं वा [3]। ["वा दान्त शान्त—" इत्यादिना शमिधातोर्ण्यन्तान्निष्ठान्तो निपातः [3]] 'अभिरक्षया' सर्वतस्त्राणेन 'उदयं' वृद्धिं दिशतः सम्पादयतः 'वसूपमानस्य' कुवेरोपमस्य ["वसुर्मयूखाग्निधनाधिपेषु" इति विश्वः] 'अस्य' दुर्योधनस्य 'गुणैः' दयादाक्षिण्यादिभिः 'उपस्तुता' द्राविता 'मेदिनी वसूनि' धनानि ["वसु तोये धने मणौ" इति वैजयन्ती] 'स्वयं प्रदुग्धे अक्लेशेन दुह्यते इत्यर्थः [दुहेः कर्मकर्त्तरि लट्। "न दुहस्नुनमां यक्चिणौ" इति यक्-प्रतिषेधः [4]। यथा केनचित् विदग्धेन नवप्रसूता रक्षिता च गौः स्वयं प्रदुग्धे इति भावः। अलङ्कारस्तु "विशेषणमात्रसाम्यात् अप्रस्तुतस्य गम्यत्वे समासोक्तिः" इति सर्वस्वकारः। अत्र प्रतीयमानया गवा सह प्रकृताङ्गाः

(? प्रकृतायाः) मेदिन्या भेदेऽभेदलक्षणातिशयोक्तिवशात् अपीह्यलेन उक्तिः इति संक्षेपः [5]] ॥ १८ ॥

NOTES ON MALLI.

1. ननु etc.—Well thus following the (wishes of the) country whence does he get the necessary funds? On this he says उदार etc. 2. क्रियाविशेषणे etc.—This qualities the क्रिया in दिशतः or it qualifies उदय। 3. वा दान्त etc.—This is by निपातन in the rule "वा दान्त—" with निष्ठा (क्त) attached to शम् ending in णिच्। (See *Charcha.*) 4. दुहेः etc.—We have लट् after दुह voicing the कर्मकर्त्ता। यक् is barred by the rule "न दुह—" (See *Charcha*). 5. यथा etc.—The drift is—As a recently calved cow milks herself if guarded by some clever fellow. But as regards अलङ्कार the author of the अलङ्कारसर्वस्व says—It is a contracted statement (समासोक्ति) if the un-introduced (अप्रस्तुत) is to be inferred from similarity of attributes alone. Here the contraction is that मेदिनी is stated to be nothing but गो which is suggested (from similarity of attributes); this is by virtue of hyperbole which sees identity in difference. *N. B.*—The text is corrupt. प्रकृत्याख्याः is meaningless. It seems to be a copyists' slip for प्रकृतायाः। Explain thus—समासेन सङ्क्षेपेण उक्तिः समासोक्तिः। उक्तिश्च उपमायाः। यत्र उपमेयमात्रमुच्यते उपमानञ्च विशेषणसाम्यात् गम्यते तत्र सङ्क्षिप्तोक्तिः। सा च समासोक्तिरित्यभिधीयते। इह समासोक्तिरलङ्कारः। क इह सङ्क्षेप इत्याकाङ्क्षायामाह—मेदिनी प्रकृता उपमेया, गौः प्रतीयमाना उपमानम्। गवा सह अपीह्यलेन तद्भिन्नत्यागेन (अतद्व्यावृत्त्या) मेदिन्या उक्तिः। गौरेव मेदिनी न तु गौरिव। कथमेवं भेदे अभेदः? भेदे अभेदलक्षणा या अतिशयोक्तिः तद्वशात्।

CHARCHA.

1. उदार etc.—उद् + ऋ + घञ् भावे = उदार here महान्। कृत् + क्तिन् भावे = कीर्त्तिः fame. उदारा कीर्त्तिर्यस्य सः of wide fame, बहु—। तस्य। Qual. अस्य।

2. उदयम्—उद् + इ + अच् भावे=उदयः prosperity. तम्। कर्म of दिशतः।

3. दयावतः—दया is kindness. सा अस्ति अस्य इति दया + मतुप् = दयावान् kind. Here Duryodhana's kindness was expressed by his excellent arrangement of irrigation etc. तस्य। Qual. अस्य। Here व is substituted for म of मतुप् by the rule "मादुपधायाश्च मतोर्वोऽयवादिभ्यः"—words ending in म or अवर्ण or having a penultimate म or अवर्ण, change the म of मतुप् into व excepting words of the यवादि class.

4. प्रशान्तबाधम्—प्र + शम + णिच् + क्त कर्मणि स्त्रियाम् = प्रशान्ता or प्रशमिता checked. बाध + अ भावे स्त्रियाम् = बाधा obstacle. प्रशान्ता बाधा यस्मिन् तत्, बहु—। तम्। Qual. उदयम्। Here शम + णिच् + क्त becomes optionally शान्त or शमित by the rule "वा दान्त शान्त पूर्णदस्त स्पष्टच्छन्नज्ञप्ताः"—the seven words दान्त &c. are irregularly formed with निष्ठा। Malli also makes it a क्रिं विं qual. दिशतः।

5. दिशतः—दिश + लटः शतृ = दिशन् doing. तस्य। Qual. अस्य। [दिशति, दिदेश, अदिक्षत्, देक्ष्यति]।

6. अभिरक्षया—अभि + रक्ष + अ भावे = अभिरक्षा all round protection. तया। करणे तृतीया।

7. स्वयम्—An अव्यय in the sense of तृतीया। स्वयम् = आत्मना by self. प्रकृत्यादित्वात् तृतीया।

8. प्रदुग्धे—प्र + दुह + लट ते कर्म कर्त्तरि। Here the original form was स मेदिनीं वसूनि प्रदोग्धि—He milks the earth riches. This does not express all that is wanted to be said here. The intention is to say that the milking is being done without any effort on the part of Duryodhana. Thus Duryodhana's own व्यापार is ignored. Consequently the कर्म becomes independent of the कर्त्ता, *i.e.*, it becomes स्वतन्त्र। But in the matter of some work done, what is स्वतन्त्र receives the designation कर्त्ता by the rule "स्वतन्त्रः कर्त्ता"। It is कर्मकर्त्ता not a plain कर्त्ता। Here मेदिनी is one कर्म and वसूनि the other. Of these, one is to be the कर्त्ता; and मेदिनी is preferred because in it there is relatively more व्यापार and more independent व्यापार than in वसूनि। मेदिनी then is the कर्मकर्त्ता here, the other कर्म remaining कर्म still. Thus we expect मेदिनी वसूनि प्रदोग्धि। But the rule "कर्मवत् कर्मणा तुल्यक्रियः" now comes in. It says that a कर्त्ता which has the same व्यापार it had when it was कर्म, *i.e.*, a कर्मकर्त्ता is to be treated *like* कर्म। Now the लट् in प्रदोग्धि voices the कर्त्ता which is मेदिनी। But मेदिनी by the rule "कर्मवत्—" is to be like कर्म। Hence the लट् should have the कर्मवाच्य form, *i.e.*, we should have आत्मनेपद and यक् with the form मेदिनी वसूनि प्रदुह्यते। Next we have the Varttika "सकर्मकाणां प्रतिषेधः" which prohibits कर्मवद्भाव in the case of सकर्मक roots, here there is a कर्म, viz., वसूनि। Thus apparently the old form in the परस्मैपद is to be restored. Another Varttika however, makes an exception of दुह and पच—"दुहिपच्योर्बहुलं सकर्मकयोः"। So we do expect आत्मनेपद and यक्। But the rule "न दुहस्नुनमां यक्चिणौ" prohibits यक् and चिण् in the case of दुह etc.

Finally then the form is प्रदुग्धे instead of प्रदुह्यते। [दोग्धि, दुग्धे, दुदोह, दुदुहे, धोक्ष्यति—ते, अधुक्षत-अधुक्षत्-अदुग्ध]।

9. अस्य—Refers to Duryodhana.

10. गुणैः—अनुक्ते कर्त्तरि ३या।

11. उपस्रुता—उप + स्रु + क्त कर्मणि स्त्रियाम् = उपस्रुता over-flowed प्लाविता। Qual. मेदिनी।

12. वसूपमानस्य—वसु here means the god of wealth, कुवेर। उपमीयते इति उप + मा + ल्युट् भावे = उपमानम् resemblance. वसुः कुवेरः उपमानं यस्य, बहु—। तस्य। Qual. अस्य।

13. मेदिनी—When the demons मधु and कैटभ were slain by विष्णु, their fat (मेद) and flesh covered the whole earth which was thence named मेदिनी [मेद + इनि मत्वर्थे स्त्रियां मेदिनी—having fat]. Compare "मधुकैटभयोस्त्वासीन्मेदमांसपरिप्लुता। तेनेयं मेदिनी देवी। प्रोच्यते ब्रह्मवादिभिः॥" The word मेद has the same meaning as मेदस् (fat). Raghunath cites the following use of मेद in this sense from *Salihotra*—"तृषाकम्पक्लमिहरो मलघ्नो मेदकुष्ठजित्"। कर्मकर्त्ता of प्रदुग्धे।

14. *Voice*—···उपस्रुतया मेदिन्या...प्रदुह्यन्ते। A root in the कर्मकर्तृवाच्य being अकर्मक generally is changed into भाववाच्य। cf. "कर्मणस्तु कर्तृत्वविवक्षायां प्राक् सकर्मका अपि प्रायेण अकर्मकाः, तेभ्यो भावे कर्त्तरि च लकाराः। भिद्यते काष्ठेन"—*Bhattoji*. But here the root being सकर्मक, the voice should be changed in to कर्मवाच्य। Only अकर्मक roots in the कर्मकर्तृवाच्य take भावे 'ल'—cf. "वत्करणं किमर्थम्? स्वाश्रयमपि यथा स्यात्। 'भिद्यते कुसूलेन' इति अकर्मकाणां भावे लो यथा स्यात्"—*Bhashya*.

19. He has the backing of redoubtable fighters.

महौजसो मानधना धनार्चिता
धनुर्भृतः संयति लब्धकीर्त्तयः ।
न संहतास्तस्य न भिन्नवृत्तयः
प्रियाणि वाञ्छन्त्यसुभिः समोहितुम् ॥१९

Prak.—धनुर्भृतस्तस्य प्रियाणि समीहितुं वाञ्छन्ति [There are warriors to further his cause]. Every king has them—धनार्चिताः (सन्तः) असुभिः समीहितुं वाञ्छन्ति [They are well-paid, and in gratitude they are ready even to lay down their lives in his service]. This does not mean much if the warriors are of ordinary calibre—महौजसः संयति लब्धकीर्त्तयः धनुर्भृतः [They are fighters of great prowess and of tried mettle in battles]. They will at any moment sell themselves to another if offered a better price—मानधना धनुर्भृतः [They are men of good breeding and high lineage valuing honour more than anything else. They cannot turn traitors]. But suppose they themselves combine against Duryodhana— न संहता धनुर्भृतः [No, they have not formed a clique, nor would they form one]. Then there is the danger of their falling out with each other and ruining the king's cause —न भिन्नवृत्तयो धनुर्भृतः [No ; they do not work at cross purposes].

Prose and Syn.—महौजसः (महत् ओजो बलं येषां ते बलवन्तः) मानधनाः (मानो धनं येषां ते मानिनः) धनार्चिताः (धनेन अर्चिताः अर्थपूजिताः) संयति (युद्धे) लब्धकीर्त्तयः (लब्धा कीर्त्तिं यैः ते ख्यातिमन्तः) नसंहताः (अकृतसंविदः) नभिन्नवृत्तयः (न भिन्ना वृत्तिर्येषां ते नेतरेतरविरोधिनः) धनुर्भृतः (शरासनधराः

योधा इति यावत्) तस्य असुभिः (प्राणैः) प्रियाणि (ईप्सितानि) समीहितुम् (कर्त्तुम्) वाञ्छन्ति (इच्छन्ति)। *Or*—Place तस्य after असुभिः।

Eng.—Richly honoured warriors of great prowess, with fame achieved in battles, prizing self-respect, neither selfishly grouped together nor working at cross purposes, are ready with their life to do him good.

Beng.—দুর্য্যোধন অর্থদ্বারা সম্মানিত করিয়া যুদ্ধে খ্যাতনামা মহাবীরগণের সংগ্রহ করিয়াছেন। ইঁহারা আত্মসম্মানের মর্য্যাদা জানেন, স্বার্থলোভে দলবদ্ধ বা পরস্পর-বিরোধী নহেন, আর প্রাণ দিয়াও রাজার হিতসাধনে প্রস্তুত।

Expl.—Duryodhana has in his service a host of famous warriors whom he takes care constantly to honour with liberal gifts. They work for him in unison and do not combine for selfish purposes. Such is their devotion to his person that they will not hesitate to lay down life to promote his cause. It will not therefore be an easy affair to conquer him in battle. Also see *Prak.*

Malli.—वीरानुकूल्यमाह महौजस इति [1]—'महौजसो' महाबला, अन्यथा दुर्बलानाम् अनुपकारित्वात् इति भावः [2]। मानः कुलशीलाद्यभिमान एव धनं येषां ते 'मानधनाः', अन्यथा कदाचित् बलदर्पात् विकुर्वीरन् इति भावः [3]। 'धनैः अर्चिताः' सत्कृताः अन्यथा दारिद्र्यात् एनं जह्युः इति भावः [4]। 'संयति' संग्रामे 'लब्धकीर्त्तयः' बहुयशस इत्यर्थः। अन्यथा कदाचित् मुह्येयुः इति भावः [5]। संहता मिथः सङ्गता स्वार्थनिष्ठा न भवन्ति इति 'नसंहताः' [नञर्थस्य नशब्दस्य सुप्सुपेति समासः [6]]। 'भिन्नवृत्तयः' मिथो विरोधात् स्वामिकार्य्यविघातकरा न भवन्ति इति 'नभिन्नवृत्तयः' [पूर्ववत् समासः] अन्यथा स्वामिकार्य्यविघातकतया स्वामिद्रोहिणः स्युः इति उभयत्रापि तात्पर्य्यार्थः[7]। 'धनुर्भृतः' धानुष्काः; आयुधीयमात्रोपलक्षणमेतत्, प्रधान्यात् धनुर्ग्रहणम्[8]। 'तस्य' दुर्य्योधनस्य 'असुभिः' प्राणैः 'प्रियाणि समीहितुं' कर्त्तुं 'वाञ्छन्ति' आनृण्यार्थं प्राणान् दातुमिच्छन्ति अन्यथा दोषस्मरणात् इति भावः। [अत्र महौजसआदिपदार्थानां प्राणदानकर्त्तव्यतां प्रति विशेषणगत्या हेतुत्वाभिधानात्

काव्यलिङ्गमलङ्कारः। लक्षणन्तु उक्तम्। तथा साभिप्रायविशेषणत्वात् परिकरालङ्कारः। इति द्वयोः तिलतण्डुलवत् विभक्ततया स्फुरणात् संसृष्टिः[9]] ॥ १९ ॥

NOTES ON MALLI.

1. वीर etc.—Here he speaks of his support by the valourous. 2. अन्यथा दुर्बल etc.—Otherwise they are weak and cannot render service in return. 3. अन्यथा कदा etc.—Else sometime they might turn perverse through pride of strength. 4. अन्यथा दारि etc.—Else they would leave him through poverty. 5. अन्यथा कदा etc.—Otherwise they might get confused at times. 6. नञर्थस्य etc.—The समास is by सुप्सुपा of न which means the same as नञ्। 7. उभयत्र etc.—Both the epithets (नसंहताः, नभिन्न वृत्तयः) signify that otherwise they might turn traitors by ruining the master's cause. 8. आयुधीय etc.—This, *i.e.*, धनुर्भृतः stands for warriors in general. धनुः alone is mentioned because it is the foremost of all weapons. 9. अत्र etc.—Here the अलङ्कार is काव्यलिङ्ग because the senses of the words महौजसः etc. are declared, though their adjectival force as the हेतु of the determination to give up life. Its definition is already given. Also the adjectives महौजसः etc., being all significant, the अलङ्कार is परिकर। And as they appear as separate like a mixture of sesamum and rice the figure is संसृष्टि।

CHARCHA.

1. महौ etc.—ओजस् is prowess. महत् ओजः येषाम्, of great prowess बहु—। Qual, धनुर्भृतः। The significance of the epithet

is that they were capable of rendering good service. See Malli.

2. मान etc.—मन + घञ् भावे = मानः। मान एव धनम् येषाम्, whose wealth is self-respect. बहु—। Qual. धनुर्भृतः। The epithet implies that they would not join others for a better fee; for they value self-respect more than mere money. They are of a noble lineage. cf. "अभिमानैकधना हि मानिनः"—*Sisu*. Also see Malli.

3. धनार्चिताः—अर्च + णिच् + क्त कर्मणि = अर्चिताः। धनेन अर्चिताः honoured by money, श्या तत्—। Qual. धनुर्भृतः। This implies that they were well supplied with money and had no reason to leave him. Also see Malli.

4. धनुर्भृतः—धनुः बिभ्रति इति धनुस् + भृ + क्विप् कर्त्तरि = धनुर्भृतः warriors, उपपदतत्—। Nom. to वाञ्छन्ति। This does not mean mere archers (see Malli).

5. संयति—सम् + यम + क्विप् अधिकरणे = संयत् battle-field. तस्याम्। अधिं ७मी।

6. लब्ध etc.—लभ + क्त कर्मणि स्त्रियाम् = लब्धा acquired. लब्धा कीर्त्तिर्यैः, who have acquired fame, बहु—। Qual धनुर्भृतः। The epithet suggests that as they were of great fame in battles, so there was no chance of their losing heart at emergencies. Also see Malli.

7. नसंहताः—सम् + हन + क्त कर्त्तरि = संहताः united. न संहता इति नसंहताः, सहसुपेति समासः। Here the समास is between नञर्थक न-शब्द and संहत। They were not united in a clique against Duryodhana ; this is implied by this word here.

8. तस्य—Refers to Duryodhana.

9. नभिन्न etc.—वृत् + क्तिन् भावे = वृत्ति: occupation, inclination etc. भिद + क्त कर्त्तरि स्त्रियाम् = भिन्ना separate. भिन्ना वृत्तय: येषाम्, differently occupied, बहु—। न भिन्नवृत्तय: इति नभिन्नवृत्तय:, सुप्सुपा। See note. 7. "नैकधा—इत्यादौ तु नञ्शब्देन सह सुप्सुपेति समास:"—*Bhattoji.* Qual. धनुर्भृत:। For force see Malli, also Prak.

10. प्रियाणि—प्रीणन्तीति प्री + क कर्त्तरि = प्रियाणि। The क is by the rule "इगुपधज्ञाप्रीकिर: क:"—roots that have इ, उ or ऋ as उपधा and the roots ज्ञा प्री and कृ take क in the कर्तृवाच्य। तानि। कर्म of समीहितुम्। प्रिय is used substantively here.

12 वाञ्छन्ति—वाञ्छ + लट + अन्ति। Nom. धनुर्भृत:। For Conj. See sl. 13.

13. असुभि:—असु meaning प्राण is always masc. plural. करणे तृतीया। cf. "दाराश्चतलाजासूनां बहुत्वञ्च"।

14. समीहितुम्—See समीहते sl. 7.

15. *Voice*—महौजोभि: मानधनै: धनार्चितै: (सद्भि:) लब्धकीर्त्तिभि: नसंहतै: नभिन्नवृत्तिभि: धनुर्भृद्भि: वाञ्छ्यते।

20. *He guards his own but discovers others' secrets.*

महीभृतां सञ्चरितैश्चरै: क्रिया:
स वेद नि:शेषमशेषितक्रिय:।
महोदयैस्तस्य हितानुबन्धिभि:
प्रतीयते धातुरिवेहितं फलै: ॥ २० ॥

Prak.—स महीभृतां क्रिया: नि:शेषं वेद [He keeps himself well-informed of whatever other kings undertake]. How?—सञ्चरितै: चरै: [Though spies that are honest and trustworthy he collects

information and interrupts his rivals in time]. Others can do the same with him—अशेषितक्रियः सः [His undertakings are all completed without hitch]. How is that?—तस्य ईहितं फलैः प्रतीयते [His movements are so carefully guarded that no one knows what is in his mind, and his measures have to be inferred from the results following]. What sort of results?—महोदयैः हितानुबन्धिभिः फलैः [The results are of vast magnitude, all leading to his welfare]. This is incredible—धातुः ईहितमिव [Well, the Ordainer does his work in this fashion. Who ever knows beforehand what termination Vidhata will give to any matter at hand? It is only after the event, that people surmise the stages by which it comes to pass. Precisely the same thing happens with Duryodhana's undertakings. Really you have to be careful Sire].

Prose and Syn.—अशेषितक्रियः (न शेषिताः अवशिष्टतया स्थापिताः क्रियाः कर्त्तव्यानि येन सः कृतकृत्य इत्यर्थः) स सच्चरितैः (सत् शुद्धं चरितं येषां तैः शुद्धवृत्तैः) चरैः (प्रणिधिभिः) महीभृताम् (द्वादशराजमण्डलगतानाम् अपरेषां राज्ञाम्) क्रियाः (प्रारम्भान्) निःशेषं वेद (साकल्येन जानाति)। धातुरिव (प्रजापतेरिव) तस्य ईहितम् (प्रारम्भः) महोदयैः (महान् उदयो लाभो येभ्यः तादृशैः भूरिगुणैः) हितानुबन्धिभिः (हितं मङ्गलमनुबन्धुं शीलं येषां तादृशैः शुभपरिणामैः) फलैः (प्रसवैः) प्रतीयते (अनुमीयते)।

Eng.—With no work left unfinished, he, through well-behaved spies, knows the movements of all the other kings. As of the Ordainer, his undertakings are inferred from beneficially ending results of vast developments.

Beng.—নিজরাষ্ট্রের সমস্ত কার্য্য শেষ করিয়া দুর্য্যোধন বিশ্বাসযোগ্য চরদ্বারা পররাষ্ট্রস্থ ভূপতিদিগের কার্য্যকলাপ সম্পূর্ণভাবে অবগত আছেন। তাঁহার কার্য্য বিধাতার কার্য্যের ন্যায় নিয়তহিতকর ও অত্যন্তসমৃদ্ধিযুক্ত ফলদ্বারাই অনুমিত হইয়া থাকে।

Expl.—Everything that demanded his immediate attention in the kingdom has been done by him. Over and above this, through trusted emissaries, he has gathered full information of how other kings are busying themselves and has provided for all their movements. His own movements, however, are so well guarded that no one has even an inkling of them before his end is achieved and vast consequences develop promoting his welfare.

Malli.—सम्प्रति स्वराष्ट्रवत् परराष्ट्रवृत्तान्तमपि वेत्तीति आह, महीभृतामिति [1]—'अशेषितक्रियः' समापितकृत्य आफलोदयकर्मा इत्यर्थः। 'सः' दुर्य्योधनः 'सञ्चरितैः' गूढचरितैः अवञ्चकैः इत्यर्थः। चरन्तीति चराः तैः 'चरैः' प्रणिधिभिः [पचाद्यच्]। 'महीभृतां क्रियाः' प्रारम्भान् 'निःशेषं वेद' वेत्ति ["विदो लटो वा" इति णलादेशः [2]]। स्वरहस्यं तु न कश्चित्वेद इत्याह महीदयैरिति [3]—'धातुरिव तस्य' दुर्य्योधनस्य 'ईहितम्' उद्योगः 'महोदयैः' महाबुद्धिभिः हितम् अनुबध्नन्ति अनुरुन्धन्ति इति 'हितानुबन्धीनि' तैः स्वन्तैः इत्यर्थः। 'फलैः' कार्य्यसिद्धिभिः 'प्रतीयते' ज्ञायते। फलानुमेयाः तस्य प्रारम्भा इत्यर्थः [4] ॥ २० ॥

NOTES ON MALLI.

1. सम्प्रति etc.—Now he says, that, as of his own kingdom, he knew the affairs of other's kingdoms too. 2. विदो etc—There is णल् (अ) here by the rule "विदो" (see *Charcha*). 3. स्वरहस्यम् etc.—By महीदयैः etc. is said that none knows his own secrets. 4. फल etc.—His undertakings are to be inferred from results only.

CHARCHA.

1. महीभृताम्—मही is Eearth. महीं बिभ्रति इति मही + भृ + क्विप् कर्त्तरि = महीभृतः ; उपपदतत्—। तेषाम्। शेषे ६ष्ठी—। This refers to the remaining kings of his राजमण्डल ।

2. सच्चरितैः—चर + क्त भावे नपुंसके चरितम् character. अस + शतृ = सत् existent, *hence* good. सत् चरितं येषां ते of good character, *i.e.*, trustworthy, बहु— । तैः । Qual. चरैः । The epithet suggests that the spies engaged by Duryodhana were not traitors.

3. चरैः—चरन्तीति चराः, पचाद्यच् । तैः । तृतीया करणे । Also see Sl. 4. under चारचक्षुषः ।

4. क्रियाः—Deriv. see sl. 4. कर्म of वेद ।

6. वेद—विद + लट् तिप् = विद + णल् (अ) in place of तिप् = वेद । Here णल् (अ) comes optionally in place of लट् ति by the rule "विदो लटो वा"—the विभक्तिs णल्, अतुस्, उस्, थल, अथुस् of लिट् come in optionally in place of the corresponding five विभक्तिs of लट् परस्मैपद । Here in लट् the धातु does not take अभ्यास but only the विभक्तिs are added. Hence the form वेद । The root विद when अदादि means 'to know' [conj. see sl. 6.] ; when दिवादि it means to exist. when रुधादि the meaning is 'to deliberate' ; when तुदादि it means 'to get' *Cf.* "सत्तायां विद्यते ज्ञाने वेत्ति विन्ते विचारणे । विन्दते विन्दति प्राप्तौ श्यन्—लुक्—श्नम्—शेषिदं क्रमात् ॥"

7. निःशेषम्—शिष + घञ् भावे = शेषः end. निर्गतः शेषो यस्मात् कर्मणः तत् यथा तथा, having no residue, बहु— । Qual. वेद ।

8. अशेषित etc.—शिष + णिच् + क्त कर्मणि स्त्रियाम् शेषिता having a remainder ; or शेषः सञ्जातः आस्म् इति शेष + इतच् तारकादित्वात् = शेषिताः । Or again शेषं करोति इति शिष + णिच् + लट् ति = शेषयति । शेषि (नाम धातु) + क्त कर्मणि स्त्रियाम् = शेषिताः । In all these the meaning is the same. न शेषिताः without remainder *i.e.*, finished, नञतत्— । अशेषिताः क्रियाः येन सः by whom all works are finished, बहु— ।

Qual. सः। The epithet suggests that he works till his end is gained and thus finishes his work—*Malli.*

9. महोदयैः—उद् + इ + अच् भावे=उदयः rise. महान् उदयः येभ्यः तैः from which great consequences follow, बहु—। Qual. फलैः। उदय often means 'advance', 'prosperity' etc. These are avoided because these in a manner imply हितानुबन्ध ; consequently हितानुबन्धिभिः becomes almost superfluous. The meaning 'rise', 'show of result' is colourless and leaves ample room for the additional qualification हितानुबन्धिभिः।

10. हितानु etc.—हितम् अनुबध्नन्ति इति हित + अनु + बन्ध + णिनि कर्त्तरि ताच्छील्ये=हितानुबन्धीनि leading to good. उपपद तत्—। तैः। Qual. फलैः। Here णिनि comes in by the rule "सुप्यजातौ"—(See Sl. 2). Or अनु + बन्ध + घञ् भावे = अनुबन्धः। हितस्य अनुबन्ध इति हितानुबन्धः, ६तत्—। सः अस्ति एषाम् इति हितानुबन्ध + इनि मत्वर्थीय = हितानुबन्धिनः। तैः। The काशिका is against the first derivation, because there is an उपसर्ग here. But the *Bhashya* says "सुपीति वर्त्तमाने पुनः सुब्ग्रहणं किमर्थम् ? अनुपसर्गे इत्येवं तदभूत्। इदं सुप्याचे यथा स्यात्"। So the Bhashya would have णिनि with any kind of सुप् even with an उपसर्ग।

11. प्रतीयते—प्रति + इ + लट् ते कर्मणि = प्रतीयते is inferred. Conj. Sl. 11 and 15.

12. धातुः—दधातीति धा + तृच् कर्त्तरि धाता creator. तस्य। शेषे ६ष्ठी।

13. ईहितम्—ईह चेष्टायाम् + क्त नपुंसके भावे=ईहितम्, चेष्टा undertaking. उक्ते कर्मणि १मा।

14. फलैः—फल here is result. तैः। करणे ३या।

15. *Voice.*—...तेन विद्यन्ते अशेषितक्रियेण।...प्रतियन्ति (जनाः)...।

21. He has won over all other kings by his personal virtues.

न तेन सज्यं क्वचिदुद्यतं धनुः
कृतं न वा कोपविजिह्ममाननम् ।
गुणानुरागेण शिरोभिरुह्यते
नराधिपैर्माल्यमिवास्य शासनम् ॥ २१ ॥

Prak.—नराधिपैः शिरोभिरस्य शासनमुह्यते [Kings do his behests with alacrity]. That is because they are afraid of him—तेन सज्यं धनुः न क्वचित् उद्यतम् [In no case has he ever lifted up his bow. There is thus no occasion for fear]. One can frighten even with a frown without taking up the bow—न वा आननं कोपविजिह्मं कृतम् [Nor again did he frown at any one]. Then whence this alacrity of kings?—माल्यमिव गुणानुरागेण उह्यते [A wreath is carried on the head because it is acceptable by virtue of its fragrance, beauty and the like. His command too is valued because it is acceptable on account of the personal virtues of Duryodhana himself].

Prose and Syn.—तेन क्वचित् (कुत्रापि) सज्यम् (दत्तगुणम्) धनुः न उद्यतम् (नमयितम्) आननं वा (मुखमपि) कोपविजिह्मम् (कोपेन विजिह्मं कुटिलं रोषकलुषम्) न कृतम् । गुणानुरागेण (तस्य गुणेषु यः अनुरागो राज्ञां तेन हेतुना) नराधिपैः (अन्यैः राजभिः) अस्य शासनम् (आज्ञा) माल्यमिव (स्रजमिव) शिरोभिः उह्यते (धार्य्यते)।

Eng.—In no case was his bow with the string attached raised or his face distorted in anger either. His command is carried on their heads by the other kings like a wreath through regard for merit.

Beng.—তিনি কখনও ধনুকে গুণ দিয়া কাহারও প্রতি লক্ষ্য করেন নাই বা কখনও কোপের ভ্রূকুটি মুখে করেন নাই। রাজারা গুণের অনুরোধে তাঁহার আজ্ঞা পুষ্পমালার মত মস্তকে ধারণ করিতেছেন।

Expl.—Easy. See Prak.

Malli.—নিবলমাহ, নেতি—'তেন' রাজ্ঞা 'ক্বচিত্' কুত্রাপি সহ জ্যয়া মৌর্ব্যা 'সজ্যম্' ["मौर्वी ज्या शिञ्जिनी गुणः" इत्यमरः [1]। "तेन सहेति तुल्ययोगे" इति बहुव्रीहिः [2]]। 'धनुः न उद्यतं' न ऊर्ध्वीकृतम्; 'आननं वा कोपविजिह्मं' कोपेन कुटिलं 'न कृतं', यस्य कोप एव न उदेति कुतस्तस्य युद्धप्रसक्तिः इति भावः; कथं तर्हि आज्ञां कारयति राज्ञ इत्यत्राह गुणेति [3]—'गुणेषु' दयादाक्षिण्यादिषु 'अनुरागेण' प्रेम्णा। माल्यपक्षे—सूत्रानुषङ्गेण [4] यद्वा सौरभ्यगुणलोभेन 'नराधिपैः' अन्यभूपालैः 'अस्य शासनम्' आज्ञा माला एव 'माल्य" तदिव ["चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ्" इति क्षीरस्वामी [5]]। 'शिरोभिः उह्यते' धार्य्यते ["वचि स्वपियजादीनां किति" इति यकि सम्प्रसारणम्। अत्र उपमा स्फुटा एव [6]]॥ २१॥

NOTES ON MALLI.

1. मौर्वी etc.—Amara says मौर्वी, ज्या etc. are synonymous. 2. तेन etc.—There is बहुव्रीहि in सज्यम् by the rule "तेन सहेति—" (See *Charcha*). 3. यस्य कोपः etc.—Where is the inclination to fight in one whose anger does not at all arise? How then does he make the kings obey orders—this is explained by गुणानु etc. 4. सूत्र etc.—Because attached to a string. 5. चातुर्वर्ण्य etc.—Kshirasvamin says that माल्य is of the चातुर्वर्ण्य class taking ष्यञ् स्वार्थे। 6. वचि etc.—There is सम्प्रसारण by the rule "वचि—" (See *Charcha*) The figure clearly is उपमा here.

CHARCHA.

1. सज्यम्—ज्या is मौर्वी, bow-string. तया सह वर्त्तते इति सज्यम् or सहज्यम् with the string attached, बहु—। The बहुव्रीहि here is

guided by the rule "तेन सहेति तुल्ययोगे"—सह implying equal participation in any matter is compounded in a बहुव्रीहि with the word that takes तृतीया in connection with it. Next सह optionally becomes स by the rule "वोपसर्जनस्य"—सह optionally becomes स when it is a constituent of a बहुव्रीहि। Qual धनुः।

2. उद्यतम्—उद् + यम + क्त कर्मणि = उद्यतम् uplifted. [यच्छति, ययाम, अयंसीत्]।

3. धनुः—धनुस् is bow. उक्ते कर्मणि १मा।

4. क्वचित्—Sometime. चित् is an अव्यय implying indefiniteness.

5. कृतम्—कृ + क्त कर्मणि = कृतम् made. [करोति-कुरुते, अकरोत्-अकुरुत, अकार्षीत्-अकृत, करिष्यति-ते, चकार-चक्रे]।

6. कोप—कुप + घञ् भावे = कोपः anger. For जिह्म see Sl. 8. विशेषेण जिह्मम् विजिह्मम्, प्रादितत्—। कोपेन विजिह्मम्, frowning with anger, ३या तत्—। Qual आननम्।

7. गुणानु etc.—See Sl. 11. हेतौ ३या। गुण here means string (सूत्र) or fragrance. See Malli. "सूत्रानुषङ्गेण यद्वा सौरभ्यगुणलोभेन"।

8. उह्यते—वह + लट् ते कर्मणि = उह्यते। Here व of 'वह' becomes उ by सम्प्रसारण। The rule is "वचिस्वपि—"—Roots वच्, स्वप and those of the यजादि class take सम्प्रसारण *i.e.*, change य into इ, व into उ etc. when a प्रत्यय dropping क follows. Here यक् elides क (कित्), hence the rule applies. [वहति—ते, उवाह ऊहे, वक्ष्यति—वक्ष्यते, अवाचीत्— अवोढ़]।

9. नरा etc.—अधिपान्तीति अधि + पा + क कर्त्तरि = अधिपाः kings. नरानाम् अधिपाः king of men, शेषषष्ठ्या समासः। तैः। अनुक्ते कर्त्तरि ३या।

माल्यम्—माला is garland. माला एव इति माला + स्वार्थे ष्यञ् = माल्यम्। "चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ्"। माला like चतुर्वर्ण्य takes ष्यञ् without change of meaning.

11. शासनम्—शास्यते इति शास + ल्युट् भावे = शासनम् command. उक्ते कर्मणि १मा।

12. *Voice*—स...न उद्यतवान्।...कृतवान्। नराधिपाः वहन्ति।

13. *Remark*—Unhesitating and whole-hearted acceptance of a command is described as carrying the command on the head (शिरोभिरुह्यते)। Compare—"तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना मदनः प्रतस्थे"—*Kumara* III.

22. He is busy with sacrifices and Dussasana acts a Prince Regent.

स यौवराज्ये नवयौवनोद्धतं
निधाय दुःशासनमिद्धशासनः।
मखेष्वखिन्नोऽनुमतः पुरोधसा
धिनोति हव्येन हिरण्यरेतसम् ॥ २२ ॥

Prak.—स हिरण्यरेतसं धिनोति [He is now feeding fire]. What do you mean?—मखेषु हव्येन धिनोति [He is going through sacrifice after sacrifice and making offerings to fire]. He will soon tire out—पुरोधसा अनुमतः अखिन्नः धिनोति [This has the approval of his family priest and he does not feel the fatigue]. But why all this?—दृढशासनः सः [His rule is now thoroughly established—अर्थ and काम are achieved. It remains to acquire धर्म। This he is doing as advised by his family priest, assiduously following his

directions without flagging]. But the kingdom will suffer through lack of supervision—दुःशासनं यौवराज्ये निधाय धिनोति [Dussasana is in charge of state affairs]. Is he equal to it ?—नवयौवनोद्धतं दुःशासनं निधाय [There is your chance. Young and haughty Dussasana is undoing by his thoughtlessness what Duryodhana had achieved ; so do you, Sire, seize the opportunity].

Prose and Syn.—दृढशासनः (दृढं जाज्वल्यमानं शासनम् आज्ञा यस्य स पूजितनिदेशः) स नवयौवनोद्धतम् (नवेन यौवनेन उद्धतं प्रगल्भं गर्वितं वा) दुःशासनं यौवराज्ये (युवराजकर्मणि) निधाय (नियुज्य) पुरोधसा (पुरोहितेन) अनुमतः (उपदिष्टः) अखिन्नः (क्लमरहितः सन्) मखेषु (यागेषु) हव्येन (हविषा) हिरण्यरेतसम् (विभावसुम्) धिनोति (प्रीणयति)।

Eng.—He, of blazing command, having appointed to the office of Prince Regent (Crown Prince) Dussasana who was bold (*or* fiery) from fresh youth, tirelessly feeds Fire with offerings at sacrifices being directed thereto by the family priest.

Beng.—দুর্য্যোধনের আজ্ঞা এখন সর্বত্র পূজিত হইতেছে, তাই তিনি নবযৌবনে প্রগল্‌ভ (দর্পিত) দুঃশাসনকে যুবরাজ করিয়া স্বয়ং পুরোহিতের উপদেশ মত যজ্ঞে ঘৃত দ্বারা অবিশ্রান্ত অগ্নির তর্পণ করিতেছেন।

Expl.—With sway thus established over all the other princes, Duryodhana thinks that अर्थ and काम are achieved unto him. So, with a view to achieve धर्म also and thereby attain the much coveted त्रिवर्ग, he has devoted himself untiringly to works of piety. Dussasana who is young and capable is acting as Prince Regent (*Or*—Young and haughty Dussasana is acting as Prince Regent). He is estranging the people by his inexperience and thoughtlessness, so now is your chance, Sire, to strike back.

Malli.—सम्प्रति अस्य धार्मिकत्वमाह, स इति—'इङ्गशासनः' अप्रतिहताज्ञः 'सः' दुर्य्योधनो 'नवयौवनोद्धतं' प्रगल्भं धुरन्धरम् इत्यर्थः। दुःखेन शिष्यते इति दुःशासनः, तम् ["भाषायां शासियुधि"—इत्यादिना खलर्थे युच् प्रत्ययः [1]] यौवराज्ये युवराजकर्मणि [ब्राह्मणादित्वात्ष्यञ्] 'निधाय' नियुज्य इत्यर्थः 'पुरोधसा' पुरोहितेन 'अनुमतः' अनुज्ञातः, तस्मिन् याजके सति इत्यर्थः; तदुल्लङ्घने दोषस्मरणादिति भावः [2]। ["निष्ठा" इति भूतार्थे क्तः। न तु "मतिबुद्धि—" इत्यादिना वर्त्तमानार्थे। अन्यथा 'पुरोधसा' इत्यत्र "क्तस्य च वर्त्तमाने" इति षष्ठी स्यात् [3]] 'अखिन्नः' अनलसो 'मखेषु' क्रतुषु 'हव्येन' हविषा। हिरण्यं रेतो यस्य तम् 'हिरण्यरेतसम्' अनलं 'धिनोति' प्रीणयति [धिवेः प्रीणनार्थात् "धिन्विकृण्व्योर च" इति उ प्रत्ययः। अकारश्चान्तादेशः [4]] ॥ २२ ॥

NOTES ON MALLI.

1. भाषायाम् &c.—By the Varttika "भाषायां शासि—" (sl. 7) युच् is added here in the sense of खल्। 2. तस्मिन् &c.—He remaining the guide at the sacrifice, because the Smritis declare it a sin to ignore him (the priest). 3. निष्ठा etc.—In अनुमतः there is क्त in a past sense by the rule "निष्ठा"—निष्ठा *i.e.* क्त and क्तवतु are added to roots denoting past action. There is no वर्त्तमाने क्त here by the rule "मतिबुद्धिपूजार्थेभ्यश्च" (See notes). For in that case the word पुरोधसा would have the sixth case-ending (षष्ठी) by the rule "क्तस्य च वर्त्तमाने" (see *Charcha*). 4. धिनोति comes from the root धिवि, *i.e.*, धिन्व् meaning 'to please'. By the rule "धिन्वि—" अ is substituted for the final of this root and then the root take उ प्रत्यय in लट्, लोट्, लङ्, विधिलिङ् (See *Charcha*).

CHARCHA.

1. यौव etc.—युवा चासौ राजा चेति युवराजः, कर्मधा—। By the rule "राजाहःसखिभ्यष्टच्"—टच् is added as समासान्त after the words

राजन्, अहन् and सखि final in a तत्पुरुष—टच् (अ) comes after युव + राजन् giving युवराजः। तस्य कर्म इति युवराज + ष्यञ् = यौवराज्यम्। तस्मिन्। अधि ७मी। Here ष्यञ् comes after the word युवराज for it is listed in the ब्राह्मणादि class, the rule being "गुणवचन-ब्राह्मणादिभ्यः कर्मणि च"।

2. नव etc.— यूनो भाव इति युवन् + अण् यौवनम् youth. उद् + हन् + क्त कर्त्तरि = उद्धतः haughty. नवं यौवनम् fresh youth, कर्मधा—। तेन उद्धतः, puffed up with fresh youth, ३या तत्—। तम्। Qual. दुःशासनम्। Malli explains उद्धत as प्रगल्भ bold, and secondarily धुरन्धर the mainstay. This seems far-fetched.

3. निधाय—नि + धा + ल्यप् having placed.

4. दुःशासनम्—दुर् + शास + युच् कर्मणि = दुःशासनः। तम्। कर्म of निधाय। He was the immediate junior brother of Duryodhana.

5. दृढ etc.—शास्यते इति शास + ल्युट् भावे = शासनम् rule, command. दृंह् + क्त कर्त्तरि = दृढम् lit. bright प्रदीप्तम्, *Secondarily* uninterrupted, established. दृढं शासनं यस्य सः of established rule, बहु—। Qual. सः। This is because as remarked in sl. 21 "गुणानुरागेण शिरोभि-रुह्यते नराधिपैर्माल्यमिवास्य शासनम्"।

6. मखेषु—मख is sacrifice. तेषु। अधि ७मी।

7. अखिन्नः—खिद + क्त कर्त्तरि = खिन्नः tired. न खिन्नः untired, नञ्-तत्—। Qual. सः।

8. अनुमतः—अनु + मन + क्त कर्मणि = अनुमतः ordered, directed. Here क्त is added to अनु + मन in the past tense. Had it been in the present tense (वर्त्तमाने) by the rule "मतिबुद्धि—" मत्यर्थ (मति is wish), बुद्ध्यर्थ and पूजार्थ roots take वर्त्तमाने क्त—then in

place of पुरोधसा we should have got पुरोधसः with षष्ठी by the rule "क्तस्य च वर्त्तमाने"—the अनुक्त कर्त्ता in connection with a root having वर्त्तमाने क्त takes the षष्ठी विभक्ति। It is a mistake to suppose that मत्यर्थ, बुद्ध्यर्थ and पूजार्थ roots always take वर्त्तमाने क्त and never अतीते क्त, cf. "न च तक्रकौण्डिन्यन्यायेन मत्यादिभ्यः क्तस्य वर्त्तमानकालो भूतकालतां बाधते इति वाच्यम्"—*Manorama.*

9. पुरोधसा—पुरः धत्ते वा धीयते इति पुरस् + धा + असुन् कर्त्तरि कर्मणि वा = पुरोधाः priest *i.e.*, one who first starts the sacrifice. (कर्त्तरि), or one who is allowed to precede (कर्मणि) तेन। अनुक्ते कर्त्तरि ३या।

10. धिनोति—धिवि (धिन्व) + लट् ति = धिनोति pleases प्रीणयति। By the rule "धिन्विकृन्व्योरच"—we have अ in place of the final of धिन्व् when उ replaces श्नप्; thus धिन्व् + लट् तिप् = धिन्व + उ + लट् तिप् = धिन् अ + उ + लट् तिप्। अ disappears because उ is an आर्द्धधातुक। Hence we get धिन् + उ + लट् तिप्। The उ does not cause गुण and change धिन् into धेन् because the लोप is स्थानिवत् and therefore इ is not उपधा। This gives धिनु + तिप् = धिनोति। [अधिनोत्, अधिन्वीत्, दिधेन्व]।

11. हव्येन—ह्वयते इति हु + यत् कर्मणि = हव्यम् clarified butter, ghee. तेन। करणे ३या। Whatever is offered in the fire is हव्य, not necessarily घृत only.

12. हिरण्य etc.—हिरण्य is gold. हिरण्यं रेतो यस्य स हिरण्यरेताः fire. बहु—। तम्। Obj. of धिनोति।

13. *Voice.*—तेन...इन्द्रशासनेन...अखिन्नेन...अनुमतेन...धिन्वाते हिरण्यरेताः।

23. Though secure every way he apprehends trouble from you.

प्रलीनभूपालमपि स्थिरायति
प्रशासदावारिधि मण्डलं भुवः ।
स चिन्तयत्येव भियस्त्वदेष्यती-
रहो दुरन्ता बलवद्विरोधिता ॥ २३ ॥

Prak.—Does he apprehend trouble from me ?—**स त्वदेष्यतीः भियः चिन्तयत्येव** [Certainly he does]. But I am a beggar, he is the lord of the world—**आवारिधि भुवो मण्डलं प्रशासदपि चिन्तयति** [Even thus he fears you]. Then perhaps he suspects that I have powerful allies—**प्रलीनभूपालमपि मण्डलं प्रशासत्** [He has no rival in the world, hence you have none to unite with. Yet he is afraid of you]. Possibly then there are defects in his rule—**स्थिरायति प्रशासदपि चिन्तयति** [All approved measures to secure permanency of his rule have been adopted, yet he is apprehensive]. Why then this nervousness ?—**अहो बलवद्विरोधिता दुरन्ता** [Your personal worth is immense ; you are unquestionably a much stronger man ; and quarrels with the strong always end disastrously for the weak. Hence his apprehension].

Prose and Syn.—**स प्रलीनभूपालम्** (**प्रलीनाः विगताः भूपालाः अरिनृपा यस्मिन् तथाविधं निःसपत्नम्**) **स्थिरायति** (**स्थिरा आयतिः उत्तरावस्था यस्य तथाविधम् अनपायि**) **भुवो मण्डलम्** (**दिक्चक्रवालम्**) **आवारिधि** (**ससागरं यथा तथा**) **प्रशासत् अपि** (**आज्ञापयन्नपि**) **त्वदेष्यतीः** (**भवत्सकाशात् एष्यतीः आगामिनीः**) **भियः** (**भयस्थानानि**) **चिन्तयत्येव** (**गणयत्येव**)। **अहो चित्रम्** ! **बलवद्विरोधिता** (**बलवता प्रबलेन सह या विरोधिता शत्रुता सा**) **दुरन्ता** (**दुःस्थितः अन्तः अवसानं यस्याः तथाविधा अहितावसाना इत्यर्थः**)।

Eng.—He, though ruling up to the seas the circuit of the world with rival kings vanished and the future stable, apprehends danger to come from you. Of a sad end Ho ! is hostility with the mighty !

Beng.—রাজারা দুর্য্যোধনের আজ্ঞা মাথায় করিয়া লইতেছেন বলিয়া তাঁহার শাসন এখন স্থিরতর হইয়াছে। তিনি সসাগরা পৃথিবীর ঈশ্বর। বিপক্ষ কোনও রাজা নাই, কাজেই তাঁহার শাসন অতঃপর উঠিয়া যাইবে এ ভয় হইতে পারে না। তথাপি আপনার ভয় তাঁহার অন্তর হইতে যাইতেছে না। কি আশ্চর্য্য ! বলবানের সহিত বিরোধের পরিণাম ভাল নয়।

Expl.—Easy. See *Prak.*

Malli.—স চেত্ তাদৃশ উদ্যোগী তর্হি অস্মাভির্নিরুদ্যোগৈর্ভাব্যমিত্যাশঙ্ক্য উদ্যোগাশ্যং দর্শয়তি প্রলীনেতি—'স' দুর্য্যোধনঃ 'প্রলীনভূপালং' নিঃসপত্নম্ ইত্যর্থঃ। 'স্থিরায়তি' চিরস্থায়ি ইত্যর্থঃ। ভুবো মণ্ডলং আ বারিধিভ্যঃ আবারিধি ["আঙ্-মর্য্যাদাভিবিধ্যোঃ" ইতি অব্যয়ীভাবঃ[2]] 'প্রশাসৎ' আজ্ঞাপয়ন্ 'অপি' ["জচিত্যাদয়ঃ ষট্" ইতি অভ্যস্তসংজ্ঞা। "নাভ্যস্তাচ্ছতুঃ" ইতি নুমাগমপ্রতিষেধঃ[3]] 'ত্বত্' ত্বত্তঃ 'এষ্যতীঃ' আগমিষ্যতীঃ আগামিনীঃ ইতি যাবৎ। [ধাতূনামনেকার্থত্বাদুক্তার্থসিদ্ধিঃ। অথবা আঙ্পূর্বঃ পাঠঃ "এত্যেধত্যূঠ্সু" ইতি বৃদ্ধিঃ। "লৃট সদ্বা" ইতি শতৃপ্রত্যয়ঃ। "উগিতশ্চ" ইতি ঙীপ্। "আচ্ছীনদ্যোর্নুম্" ইতি বিকল্পাৎ নুমভাবঃ[4]] 'ভিয়ো' ভয়হেতূন্ বিপদঃ ইত্যর্থঃ। 'চিন্তয়তি' আলোচয়তি 'এব'। তথাহি 'অহো' 'বলবদ্-বিরোধিতা দুরন্তা' দুষ্টাবসানা ! সার্বভৌমস্যাপি প্রবলৈঃ সপত্নৈঃ সহ বৈরম্ অনর্থপর্য্য-বসায়ি এব ইতি তাৎপর্য্যম্[5]। সামান্যেন বিশেষসমর্থনরূপোঽর্থান্তরন্যাসালঙ্কারঃ[6] ॥২৩

NOTES ON MALLI.

1. স চেত্ etc.—Apprehending the objection that if he has so much enterprise then we have to give up exertion,,he shows hopes of enterprise *i.e.*, points out that there is room for enterprise. 2. আঙ্ etc.—There is অব্যয়ীভাব in আবারিধি by

"आङ्— " (See *Charcha*). 3. जक्षित्या etc.—In प्रशासत् the root शास् being an अभ्यस्त root by "जक्षित्या— ", नुमागम is barred by the rule "नाभ्यस्ता— " (See sl. 17). 4. धातूनाम् etc.—A root may acquire various meanings. So एष्यतीः (इ + लृट् शतृ + ङीप्) means आगमिष्यतीः। Or we may take the reading as ऐष्यतीः there being आङ् as उपसर्ग before the root (आ + इ + लृट् शतृ + ङीप्)। With आङ् as उपसर्ग there is वृद्धि in ऐष्यतीः by the rule "एत्येध— "। There is शतृ in एष्यत् by "लृटः सद्वा"। Then ङीप् comes in by "उगितश्च"। By "आच्छी— " absence of नुम् in एष्यतीः is optional (See *Charcha*). 5. सार्वं etc.—Even an Emperor's quarrel with formidable enemies has an undesirable end. 6. सामान्येन etc.—Here there is अर्थान्तरन्यास in the shape of supporting a particular statement by a general one.

CHARCHA.

1. प्रलीन etc.—प्र + ली + क्त कर्त्तरि = प्रलीनाः subdued. भुवं पालयन्तीति भू + पा + णिच् + अण् कर्त्तरि = भूपालाः kings. प्रलीनाः भूपालाः यस्मिन् तत्, बहु—। तत्। Qual. मण्डलम्। This explains why स्थिरायति। There is no one to dispute his authority.

2. स्थिरायति—आयति is उत्तरकाल (See sl. 15). "दैर्घ्ये भावि काले चायतिः" विकाण्डशेषः। स्थिरा आयतिः यस्मिन् तत् यथा तथा, बहु—। Qual. the क्रिया in प्रशासत्। His rule had its future secure. Malli makes it an adj. to मण्डलम्। स्थिरा आयतिः यस्य तत्, बहु—। But भूमण्डल having its future secure is meaningless, for it is ever stable. It will decay only at the end of a Kalpa. The rules of kings are changing ; so it seems better to take स्थिरायति with reference to Duryodhana's rule.

3. प्रशासत्—प्र + शास + शतृ = प्रशासत् ruling. Qual. सः। The root शास् is अभ्यस्त, so नुम् is barred here. See sl. 17.

4. आवारिधि—वारि धीयते अस्मिन् इति वारि + धा + कि अधिकरणे = वारिधिः ocean. आङ् here is in the sense of मर्य्यादा (exclusion) वारिधेः आ आवारिधि, अव्ययी—। As far as the sea. Qual. the क्रिया in प्रशासत्। Here अव्ययीभाव is guided by the rule "आङ्मर्य्यादाभिविध्योः"—आङ् implying exclusion and inclusion is optionally compounded with a पञ्चम्यन्त word connected with it, and the samasa is अव्ययीभाव।

5. मण्डलम्—The circuit. कर्म of प्रशासत्।

6. चिन्तयति—चिन्त + णिच् (चुरादि) + लट् ति = चिन्तयति thinks. Nom. सः। [चिन्तयामास, अचिचिन्तत्]।

7. भियः—बिभेति अस्मात् इति भी + क्विप् अधिकरणे = भीः। ताः। कर्म of चिन्तयति। The base भी is declined like श्री।

8. त्वदेष्यतीः—त्वत् is the 5th case sing. of युष्मद्। इ + लृटः स्थाने शतृ स्त्रियाम् एष्यती। ताः एष्यतीः। Qual. भियः। These two are here compounded or uncompounded. If compounded the समास is सुप्सुपा। Here शतृ is in place of लृट् (future) by "लृटः सद्वा" (sl. 2). ङीप् comes in by the rule "उगितश्च"—words having an affix dropping उक् (*i.e.*, उ and ऋ) take ङीप् in the feminine, the alternative form is एष्यन्तीः। The rule is "आच्छीनद्यो र्नुम्"—When शतृ comes after an अवर्णान्त अङ्ग, नुम् is optional if श्री or ङीप् follows. Here एष्य being an अवर्णान्त अङ्ग, नुम् is optional. Generally एष्यती means 'going' but here एष्यती means 'coming', because roots have many meanings, so इ may mean 'to come' also. Malli also suggests the reading ऐष्यती from आ + इ

meaning 'to come'. By the rule "एङि पररूपम्"—A धातु beginning with ए or ओ' preceded by अ or आ, takes ए or ओ as the case may be in place of both. Thus आ + एष्यती should be एष्यती। But the rule "एत्येधत्यूठ्सु"—the roots इ, एध, or the augment ऊठ् having ए, ऐ, ओ or औ at the beginning take वृद्धि when preceded by an उपसर्ग having अवर्ण at the end—आ + एष्यतो] gives ऐष्यती।

9. अहो—An अव्यय implying खेद or आश्चर्य।

10. दुरन्ता—अन्त is end. दुः दुष्टः अन्तः यस्याः सा, बहु—। Having a bad end. Qual. बलवद्विरोधिता।

11. बलवत् etc.—विरुणद्धि इति वि + रुध + णिनि कर्त्तरि = विरोधी antagonist. तस्य भाव इति विरोधिन् + तल् स्त्रियाम् = विरोधिता quarrel. बल is strength. बलम् अस्ति अस्य इति बल + मतुप् = बलवान् strong. बलवता विरोधिता बलवद्विरोधिता quarrel with the strong, सह्सुपेति समासः। Nom. to भवति understood.

12. *Voice*—प्रशासता तेन चिन्त्यन्ते एष्यत्यः भियः। ...विरोधितया दुरन्तया (भूयते)।

24. I noticed him frightened at the mention of your name.

कथाप्रसङ्गेनजनैरुदाहृताद्
अनुस्मृताखण्डलसूनुविक्रमः।
तवाभिधानाद्व्यथते नताननः
सुदुःसहान्मन्त्रपदादिवोरगः॥ २४॥

Prak.—But whence do you guess the apprehension ?—स तवाभिधानात् नताननः (सन्) व्यथते [At the mention of your name

his face droops, which is a clear proof that even that much frightens him]. How do you know ?—दुःसहात् मन्त्रपदात् उरग इव [You have certainly watched a snake ready to strike with his head held aloft. No sooner one utters a word of the right mantra the snake lowers his head in fright. The lowering of Duryodhana's head, like that of a snake indicates terror]. I am a poor fighter, what is there in my name ?—तवाभिधानात् अनुस्मृताखण्डलसूनुविक्रमः सः [Your name reminds him of the prowess of Arjuna]. But who mentions my name ?—जनैः कथाप्रसङ्गेन उदाहृतात् तवाभिधानात् [Now and then in course of conversation if people speak of you his head immediately droops. I have noticed this and made my inference].

Prose and Syn.—कथाप्रसङ्गेन (कथायाः संलापस्य प्रसङ्गः सम्बन्धः तेन प्रस्तावक्रमेण) जनैः (तवत्यैर्लोकैः) [पक्षे—कथाप्रसङ्गेनजनैः (कथाप्रसङ्गेषु विषवैद्येषु ये इनजनाः महाभुजगाः तैः)] उदाहृतात् (उच्चारितात्) तव अभिधानात (नाम्नः भवन्नामोच्चारणाङ्गेतोः इति शेषः) [पक्षे—तवाभिधानात् तवयोः तकार वकारयोः अभिधानम् उच्चारणं यस्मिन् तादृशात्)] अनुस्मृताखण्डलसूनुविक्रमः (अनुस्मृतः अनुचिन्तितः आखण्डलसूनोः इन्द्रपुत्रस्य अर्जुनस्य विक्रमः शौर्यं येन तादृशः । पक्षे—अनुस्मृतः आखण्डलसूनोः इन्द्रानुजस्य श्रीविष्णोः यो विः पक्षी गरुडः तस्य यः क्रमः चरणपातः सः येन तथोक्तः) सः (दुर्योधनः) दुःसहात् (असह्यात्) मन्त्रपदात् (मन्त्रस्य यत् पदं सुबन्तं तिङन्तं वा तस्मात्) उरग इव (सर्प इव) नताननः (नतम् आननं यस्य तादृशः अधोवदनः सन्) व्यथते (दुःखायते)। The sense will be clearer if some of the words with double meanings be repeated thus :—कथाप्रसङ्गेन जनै उदाहृतात् तव अभिधानात् अनुस्मृताखण्डलसूनुविक्रमः सः कथाप्रसङ्गेनजनैः उदाहृतात् तवाभिधानात् दुःसहात् मन्त्रपदात् अनुस्मृत्ताखण्डलसूनुविक्रमः उरग इव नताननः (सन्) व्यथते।

Eng.—Like a snake, reminded of the foot-fall of the bird of Akhandala's younger brother by a single irresistible word of some charm containing the mention of त and व uttered by the mighty among snake charmers (*lit.*—poison-doctors), he suffers crest-fallen being reminded of the prowess of Akhandala's son through the mention of your name by people in course of conversation.

Beng.—পাকা ওঝা কোনও মন্ত্রের গরুড় ও বাসুকির নামযুক্ত একটী মাত্র অসহ্য পদের উচ্চারণ করিলেও যেমন সাপ বিষ্ণুর বাহন গরুড়ের পায়ের শব্দ স্মরণ করিয়া মাথা নীচে করিয়া কষ্টে কাল কাটায় তেমন দুর্য্যোধনও কথার প্রসঙ্গে কেহ আপনার নাম লইলে অর্জুনের বিক্রমের কথা ভাবিয়া নতমুখে যাতনা ভোগ করিতে থাকেন।

Expl.—See Prak. above.

Malli.—ননু गूढ़ाकारेङ्गितस्य तस्य भयं त्वया कथं निरधारि [1], इत्यत्राह, कथेति—'कथाप्रसङ्गेन' गोष्ठीवचनेन 'जनैः' तत्त्वैरित्यर्थः। अन्यत्र 'कथाप्रसङ्गेन' विषवैद्येन ["कथाप्रसङ्गो वार्त्तायां विषवैद्येऽपि वाच्यवत्" विश्वः। एकवचनस्य अतन्त्रत्वात् जनविशेषणम् [2]]। यद्वा—कथाप्रसङ्गे (? कथाप्रसङ्गेषु) इनाश्च ते जनाश्च, इत्येकं पदम्। 'उदाहृतात्' उच्चारितात् 'तव अभिधानात्' नामधेयात् नामधेयस्मरणाङ्गेतोः [हेत्वर्थे ५मी। "आख्याह्वे अभिधानञ्च नामधेयञ्च नाम च" इत्यमरः [3]]। अन्यत्र 'तवाभिधानात्'। "नामैकदेशग्रहणं नाममात्रग्रहणम्" इति न्यायात् [4], तस्य वस्य तवौ तार्क्ष्यवासुकी। तयोः अभिधानं यस्मिन् पदे तस्मात् 'अनुस्मृताखण्डलसूनुविक्रमः' स्मृतार्जुनपराक्रमः सन् (? 'सः') दुःसहात् अतिदुःसहात् 'मन्त्रपदात्' मन्त्रशब्दात् स्मारकाङ्गेतोः। 'आखण्डलसूनुः' इन्द्रानुजः उपेन्द्रो विष्णुरिति यावत् ["सूनुः पुत्रेऽनुजे रवौ" इति विश्वः] तस्य 'विः' पक्षी गरुड़ इत्यर्थः तस्य 'क्रमः' पादविक्षेपः। सोऽनुस्मृतो येन स तथोक्तः, स्मृतगरुड़महिमा 'उरग इव नतानना' सन् ["उरगः पन्नगो भोगी" इत्यमरः] 'व्यथते' दुःखायते ["पीड़ा बाधा व्यथा दुःखम्" इत्यमरः]। अत्युत्कटभयदीषादिविकारा दुर्वारा इति भावः [5]। "सर्वतो जय-

मन्विच्छेत् पुत्रादिच्छेत् पराजयम्" इति न्यायादर्जुनोत्कर्षकथनं युधिष्ठिरस्य भूषणमेवेति सर्वमवदातम् ॥ २४ ॥

NOTES ON MALLI.

1. ननु etc.—But his feelings and gestures are concealed ; how then could you guess his fear ? 2. कथाप्रसङ्गे etc.—Visva says कथाप्रसङ्ग means both वार्त्ता and विषवैद्य। Singular in कथाप्रसङ्गेन is immaterial and it is an adjective to जनैः (See *Charcha*)। 3. हेत्वर्थे etc.—तवाभिधानात् has हेतौ ५मी। Amara gives आख्या, आह्व, अभिधान etc. as synonyms. 4. नामैक etc.—By the dictum "mention of a part of a name is equal to pronouncing the whole name". 5, अत्युत्कट etc.—Change due to excess of fear or sin is hard to conceal. 6. सर्वतो etc.—By the force of the adage "one should wish victory everywhere, but defeat from one's son", mention of Arjuna's greatness adorns Yudhisthira ; thus every thing is consistent here.

CHARCHA.

1. कथा etc.—प्र + सञ्ज + घञ् भावे = प्रसङ्गः relevancy, context, etc. कथायाः प्रसङ्गः, Course of conversation षष्ठीतत्—। तेन। करणे ३या। उरगपक्षे—कथाप्रसङ्ग means विषवैद्य one versed in curing cases of poisoning. तेन। Qual. जनैः। Here कथाप्रसङ्गेन is singular, while जनैः is plural. Malli defends it by saying singular is not emphasised here "एकवचनस्य अतन्त्रत्वात् जनविशेषणम्"। Evidently this does not satisfy him and he proposes to treat कथाप्रसङ्गेनजनैः as one word. इनाः जनाः, इनजनाः कर्म्मधा—। कथाप्रसङ्गेषु इनजनाः, सुप्सुपा। Or कथाप्रसङ्गेषु इनाः श्रेष्ठाः experts among विषवैद्य, सुप्सुपा।

कथाप्रसङ्गेनाश्च ते जनाश्च, कर्मधा—। तैः। अनुक्ते कर्त्तरि ३या। विषवैद्यs are colloquially called ओझा or रोजा। They profess to cure snake-bite poisoning with incantations. Malli's text here is corrupt. Instead of कथाप्रसङ्गे इनाश्च ते जनाश्च read either कथाप्रसङ्गेषु इनाश्च ते जनाश्च or कथाप्रसङ्गेनाश्च ते जनाश्च।

3. उदा etc.—उद् + आ + हृ + क्त कर्मणि = उदाहृतः mentioned. तस्मात्। Qual. अभिधानात्। उरगपक्षे—Qual. मन्त्रपदात्।

4. अनुस्मृत etc.—वि + क्रम + घञ् भावे = विक्रमः, valour. आखण्डल is Indra. तस्य सूनुः, Son of Indra *i.e.*, Arjuna, षष्ठीतत्—। तस्य आखण्डलसूनोः विक्रमः valour of Arjuna, षष्ठीतत्—। अनु + स्मृ + क्त कर्मणि = अनुस्मृतः remembered अनुस्मृतः आखण्डलसूनुविक्रमः येन सः, by whom is remembered. valour etc., बहु—। The निष्ठान्त word in the बहु— here comes first by the rule "निष्ठा"। Qual. सः। उरगपक्षे—आखण्डलसूनु means younger brother of Indra, *i.e.*, Vishnu. सूनु may mean both son and younger brother (See Malli). वि is पक्षी bird. c.f "तव वयो न प्रियेऽधिबर्हिषि सीदन्" R.s. 1.35. आखण्डलसूनोः विः, षष्ठीतत्—। Refers to the bird Garuda of Vishnu. क्रम is foot-step. आखण्डलसूनुविक्रमः, foot-steps of Garuda, षष्ठीतत्—। अनुस्मृतः आखण्डलसूनुविक्रमः येन सः, बहु—। Qual. उरगः। Here again Malli's सन् in स्मृतार्जुनपराक्रमः सन् is a copyist's slip for सः of the verse.

5. तवाभि etc.—अभि + धा + ल्युट् करणे = अभिधानम् name. तव अभिधानम् = तवाभिधानम्। तस्मात्। हेतौ ५मी। While the word refers to Duryodhana we break it into two words as above. उरगपक्षे—तश्च वश्च तवौ, द्वन्द्व। 'त' the initial letter of the word तार्क्ष्य (गरुड़) stands for the whole word तार्क्ष्य itself; similarly 'व' the initial of the word वासुकि (king of serpents) stands for the word

वासुकि. This is owing to the dictum "नामैकदेशग्रहणम् नाममात्रग्रहणम्" (See Malli). तवयोः अभिधानम् यस्मिन् in which there is mention of 'त' and 'व', बहु—। तस्मात्। Qual. मन्त्रपदात्। In this case अभिधानम् means mention, utterance. But if the मन्त्रपद contains reference to the name of both तार्क्ष्य and वासुकि there is no reason why तार्क्ष्य alone should come up to the mind. Hence with this explanation of तव the epithet अनुस्मृताखण्डलसूनुविक्रमः becomes somewhat out of place with regard to उरग। We should either avoid the reference to वासुकि in तव or explain अनुस्मृताखण्डलसूनुविक्रमः with reference to both तार्क्ष्य and वासुकि। It seems better to take त and व as mere letters and to suppose that these two mainly constitute a certain well-known charm which reminds the snake of Garuda.

6. व्यथते—व्यथ + लट् ते। Nom. स. Conj. sl. 2.

7. नताननः—आनन is face. नम् + क्त कर्त्तरि = नतम् bent. नतम् आननं यस्य, बहु—। Qual सः।

8. सः—This is apparently overlooked by Malli. But the fault is of the scribes who write सन् for सः (See Note 4).

9. दुःसहात्—दुः दुखेन सह्यते इति दुर् + सह + खल् कर्मणि = दुःसहम् hard to bear. तस्मात्। Qual मन्त्रपदात्।

10. मन्त्र etc.—पद is word. मन्त्रस्य पदम् a word of the incantation, इतत्—। तस्मात्। हेतौ ५मी। Or मन्त्रपदं श्रुत्वा = मन्त्रपदात्; "ल्यप्लोपे कर्मण्यधिकरणे च" इति ५मी। The singular is intentional; even a *single* word (पद) is enough to strike terror into the heart of the snake.

11. उरगः—उरस् is chest. उरसा गच्छतीति उरस्+गम्+ड कर्त्तरि= उरगः a snake. Here the स् of उरस् disappears by the varttika "उरसो लोपश्च"।

12. *Voice*...—विक्रमेण...नताननेन तेन उरगेण...व्यथ्यते।

25. *He means mischief, so take steps.*

तदाशु कर्त्तुं त्वयि जिह्ममुद्यते
विधीयतां तत्र विधेयमुत्तरम्।
परप्रणीतानि वचांसि चिन्वतां
प्रवृत्तिसाराः खलु माद्दशां गिरः॥ २५॥

Prak.—What is your inference?—तत् त्वयि जिह्मं कर्त्तुम् उद्यते तत्र विधीयताम् [The inference is irresistible that he is planning treachery upon you. Try then to foil him]. What would you have me do?—विधेयम् उत्तरम् आशु विधीयताम् [Do the right thing that has to follow, and do that quick]. What is the right thing?—माद्दशां गिरः प्रवृत्तिसाराः खलु [That is for you to find out. People in my position talk but to rouse one to action and nothing more]. But are you not qualified to advise?—परप्रणीतानि वचांसि चिन्वतां माद्दशाम् [Such people have been taught only to gather information regarding what the enemy says. Advise based upon the information is beyond their depth]. 25.

Prose and Syn.—तत् (तस्मात्) त्वयि जिह्मम् (कपटम्) कर्त्तुमुद्यते (प्रवृत्ते) तत्र (तस्मिन् दुर्य्योधने) विधेयम् (उचितम्) उत्तरम् (अनन्तरकरणीयं प्रतिक्रिया इत्यर्थः) आशु (झटिति) विधीयताम् (क्रियताम्)। परप्रणीतानि (परैः अन्यैः प्रणीतानि उक्तानि) वचांसि चिन्वताम् (संगृह्णताम्) माद्दशाम् (मद्विधानां चाराणामित्यर्थः) गिरः (वाचः) प्रवृत्तिसाराः खलु (प्रवृत्तिर्वार्त्ता सारं

यासां तथाविधाः वृत्तान्तवर्णनमात्रं किल। यद्वा—प्रवृत्तिर्व्यवसायः भवादृशानामिति शेषः, सा एव सारं यासां ताः व्यवसायदीपिकामात्रं किल)।

Eng.—So, in the matter of him who is bent upon playing trick on you, let the right thing that has to follow be quickly done. Reports of those of my type who gather words spoken by others are but news in substance (*Or*—have rousing to action for their sole worth).

Beng.—দুর্য্যোধন আপনার প্রতি কপটাচরণে উদ্যত হইয়াছে। অতঃপর তাহার প্রতি যাহা কর্ত্তব্য সত্বর করুন। আমরা পরের কথা সংগ্রহ করিয়া বেড়াই, আমাদের কথা সংবাদ মাত্র (Or—কার্য্যে প্রবৃত্ত করা ভিন্ন আমাদের কথার অন্য প্রয়োজন নাই)।

Expl.—From what I saw I am sure Duryodhana is planning some treacherous move against you. So be prepared and think out the countermove. I cannot say what is actually to be done, that is for you to find out. I have given you the necessary information and that is all I can do (*Or*—if this will but rouse you to action I shall deem my end gained).

Malli.—निगमयति, तदिति [1]—'तत्' तस्मात् कारणात् 'त्वयि जिह्म'' कपटं 'कर्तुम् उद्यते' त्वां जिघांसौ इत्यर्थः 'तत्र' तस्मिन् दुर्य्योधने 'विधेयं' कर्त्तव्यम् 'उत्तरं' प्रतिक्रिया 'आशु विधीयतां' क्रियताम्। ननु कर्त्तव्यमपि त्वयैवोच्यतामिति चेत्, तत्राह परेति [2]—'परप्रणीतानि' परोक्तानि 'वचांसि चिन्वतां' गवेषयतां 'मादृशां' वार्त्ताहारिणाम् इत्यर्थः। 'गिरः प्रवृत्तिसाराः' वार्त्तामात्रसाराः 'खलु' ["वार्त्ता प्रवृत्तिर्वृत्तान्तः" इत्यमरः]। वार्त्तामात्रवादिनो वयं न तु कर्त्तव्यार्थोपदेशसमर्थाः अतः त्वयैव निर्धार्य्यं कार्य्यमिति भावः [3]। सामान्येन विशेषसमर्थनात् अर्थान्तरन्यासोऽलङ्कारः [4] ॥ २५ ॥

NOTES ON MALLI.

1. निगम etc.—By तत् etc. he gives the conclusion. 2. ननु etc.—पर etc. is the reply if you ask—"Well, tell me yourself

what to do". 3. वार्त्तामात्र etc.—We only report news and are not able to advise the right thing ; so the proper steps should be decided by you. 4. सामान्येन etc.—There is अर्थान्तरन्यास here, for the particular is supported by a general statement.

CHARCHA.

1. तत्—An अव्यय meaning तस्मात् हेतोः।

2. आशु—An अव्यय meaning 'quickly'. Qual. विधीयताम्।

3. कर्त्तुम्—कृ + तुमुन् = कर्त्तुम् विधातुम् इत्यर्थः।

4. त्वयि—अधि ७मी।

5. जिह्मम्—See Sl. 8. कर्म of कर्तुम्।

6. उद्यते—उद् + यम + क्त कर्त्तरि = उद्यतः about to do. तस्मिन्। Adj. to तव।

7. विधीयताम्—वि + धा + लोट ताम् कर्मणि = विधीयताम् let it be done. Nom. त्वया understood. [दधाति—धत्ते, अदधात्—अधत्त, अधात्—अधित]।

8. तव—तद् + ङि (७मी) + वल् स्वार्थे = तव, *i.e.*, तस्मिन् दुर्योधने। विषयाधिकरणे ७मी।

9. विधेयम्—वि + धा + यत् कर्मणि = विधेयम् to be done. Qual. उत्तरम्।

10. उत्तरम्—उद् is an अव्यय implying उत्कर्ष। अतिशयेन उत् इति उद् + तरप् = उत्तरम्। Or उद् + तॄ + अप् करणे = उत्तरम्, reply. तत्। उक्ते कर्मणि १मा। It is both masc. and neuter. Here neuter. For masc. comp. "तस्मिन्नाभवदुत्तरः"—*Raghu.* IV.

11. पर etc.—प्र + नी + क्त कर्मणि = प्रणीतानि made. परैः प्रणीतानि made by others, ३या तत्—। Qual वचांसि। Here णत्व in प्रणीतानि

is by the rule "उपसर्गात् असमासेऽपि णोपदेशस्य"—A धातु read as णोपदेश in Panini's धातुपाठ changes the dental न into the cerebral when the cause for the change precedes in an उपसर्ग।

12. वचांसि—वच + असुन् कर्त्तरि or कर्मणि = वचस् speech. तानि। कर्म of चिन्वताम्।

13. चिन्वताम्—चि + शतृ = चिन्वन् collecting. तेषाम्। Qual. मादृशाम्। The root चि is द्विकर्मक ; but here it has only one कर्म।

14. प्रवृत्ति etc.—प्र + वृत् + क्तिन् भावे = प्रवृत्तिः news वार्त्ता ; also persuasion. प्रेरणा। सृ + घञ् भावे = सारः essence. प्रवृत्तिः सारो यासाम् ताः whose essence is persuasion, *i.e.*, rousing others to action, बहु—। Qual. गिरः। Malli takes प्रवृत्ति as वार्त्ता news. The whole compound acc. to him means वार्त्तामात्रसाराः। But as the sense of वार्त्ता (news) is already expressed by the word वचांसि, it is better to take प्रवृत्ति to mean 'persuasion'. "प्रवृत्तिस्तु प्रवाहे स्यात् उदन्ते च प्रवर्त्तने" इति मेदिनी।

15. खलु—An अव्यय implying here नियम, *i.e.*, it has the sense of एव। प्रवृत्तिसाराः खलु = प्रवृत्तिसारा एव। "खलु इति निषेध-वाक्यालङ्कारजिज्ञासानुनयनियमहेतुविषादेषु"—*Vardhamana.* This very line "प्रवृत्तिसाराः— " from किरात is Vardhamana's example of नियम।

16. मादृशाम्—मामिव एतान् पश्यन्ति जनाः, ते एते अहमिव दृश्यमाना मामिव आत्मानं पश्यन्ति इति अहम् + दृश् + क्विन् कर्मकर्त्तरि मादृशः। This is after the भाष्य। The base is मादृश्। Decline मादृक्, मादृशौ, मादृशः etc. In singular, मत् comes in place of अस्मद् when a प्रत्यय or an उत्तरपद follows ; and under similar cases वत् comes in place of युष्मद् in singular. The rule is "प्रत्ययोत्तरपदयोश्च"। Here

क्विन् comes in by the rule "त्यदादिषु दृशोऽनालोचने कञ् च"—when त्यद् and other सर्वनाम words of त्यदादि class precede as उपपद, the root दृश takes कञ् and क्विन when *seeing* is not implied. पश्यन्ति here implies no *seeing*. "तादृगादयो हि रूढ़िशब्दप्रकाराः। नैवात्र दर्शनक्रिया वर्त्तते"—*Vritti*. कञ् gives मादृश। क्स is also available giving मादृक्ष। The आ in मादृश् comes by the rule "आ सर्वनाम्नः"—आ is substituted for the final of a सर्वनाम when दृक्, दृश् or वतु follows. मादृशाम् has शेषे ६ष्ठी।

17. गिरः—गीर्य्यते इति गॄ+क्विप्, कर्मणि=गिरः। Nom. to भवन्ति understood. This is fem. Vardhamana reads धियः for गिरः। With this reading, translate—Our object is to rouse to action.

18. *Voice*—...विधेहि (त्वम्)...प्रवृत्तिसाराभिः गीर्भिः—(भूयते)।

26. Yudhishthira communicates the news to his wife and brothers.

इतीरयित्वा गिरमात्तसत्क्रिये
गतेऽथ पत्यौ वनसन्निवासिनाम्।
प्रविश्य कृष्णासदनं महीभुजा
तदाचचक्षेऽनुजसन्निधौ वचः॥ २६॥

Prak.—अथ महीभुजा तदवचः आचचक्षे [The king then communicated this report]. To whom?—कृष्णासदनं प्रविश्य अनुजसन्निधौ आचचक्षे [He went to Krishna's quarters and repeated it before his brothers who were there at the time]. When was that?—वनसन्निवासिनां पत्यौ इति गिरमीरयित्वा गते [The forester left after having made his report, and the king retired to the quarters of Krishna]. Did

not the forester wait for his fee ?—आत्तसत्क्रिये पत्यौ गते [He was liberally rewarded by the king]. 26.

Prose and Syn.—वनसन्निवासिनां पत्यौ (वने सन्निवस्तुं शीलं येषां तेषां पत्यौ काननौकसां भर्त्तरि किरातराजे इति शेषः) इति गिरमीरयित्वा (एतद्वचनमुक्त्वा) आत्तसत्क्रिये (आत्ता गृहीता सत्क्रिया तुष्टिदानं येन तादृशे गृहीतपारितोषिके) गते (सति) अथ (मङ्गले) महीभुजा (राज्ञा) कृष्णासदनम् (कृष्णायाः द्रौपद्याः सदनं गृहम्) प्रविश्य अनुजसन्निधौ (अनुजानां भ्रातॄणां सन्निधौ समीपे) तत् वचः आचचक्षे (आख्यातम्)। Or—अथ इति गिरमीरयित्वा आत्तसत्क्रिये वनसन्निवासिनां पत्यौ गते महीभुजा सदनं प्रविश्य अनुजसन्निधौ तत् वचः कृष्णा आचचक्षे।

Eng.—Now this speech was repeated by the king before his brothers after entering Krishna's quarters, the chief of the denizens of the woods having received his honorarium after saying this and left. *Or*—Now Krishna was informed of this speech by the king in presence of his brothers after entering his quarters, the lord...left.

Beng.—এই বলিয়া পারিতোষিক গ্রহণ করিয়া কিরাতরাজ চলিয়া গেল। রাজা যুধিষ্ঠির কৃষ্ণার গৃহে প্রবেশ করিয়া অনুজগণের সম্মুখে এই বাক্যের আবৃত্তি করিলেন (Or—রাজা যুধিষ্ঠির গৃহে প্রবেশ করিয়া অনুজগণের সম্মুখে কৃষ্ণাকে এই বাক্য বলিলেন)।

Expl.—See *Prak.*

Malli.—इतीति—'वनसन्निवासिनां पत्यौ' वनेचराधिपे 'इति गिरम् ईरयित्वा' उक्त्वा 'आत्तसत्क्रिये' गृहीतपारितोषिके 'गते' सति। ["तुष्टिदानमेव चाराणां हि वेतनं, ते हि तल्लोभात् स्वामिकार्य्येषु अतीव त्वरयन्ते (? त्वरन्ते)" इतिनीतिवाक्यामृते[1]]। 'अथ महीभुजा' राज्ञा 'कृष्णासदनं' द्रौपदीभवनं 'प्रविश्य अनुजसन्निधौ 'तत्' वनेचरोक्तं 'वचो' वाक्यम् 'आचचक्षे' आख्यातम्। अथवा कृष्णेति पदच्छेदः[2]। 'सदनं प्रविश्य अनुजसन्निधौ तद्वचः कृष्णा आचचक्षे आख्यात' चक्षिङो दुहादेर्द्विकर्मकत्वाद् प्रधाने कर्मणि लिट्[3] ॥

NOTES ON MALLI.

1. तुष्टि etc.—The Nitivakyamrita says—"Gift of pleasure is the salary of spies. Out of greed for it they greatly expedite master's work. *N. B.*—Here त्वरयन्ते is a copyist's slip for त्वरन्ते। 2. अथवा etc.—Or separate क्रुणा as uncompounded. 3. चचिडे &c.—There is लिट् with regard to the अप्रधान कर्म of the root चचिड् which being of the दुहादि class is द्विकर्मक।

Alt. Tika—In the alternative Prose Order explain thus :—'अथ' अनन्तरम् 'इति गिरम् ईरयित्वा' पूर्वोक्तं वाक्यमुक्त्वा 'आत्तसत्क्रिये' गृहीत-पारितोषिके 'वनसन्निवासिनां पत्यौ' किरातराजे 'गते' सति 'महीभुजा' राज्ञा युधिष्ठिरेण 'सदनं प्रविश्य' गृहं गत्वा 'अनुजसन्निधौ' भ्रातॄणां समीपे 'तत् वचः' वनेचरोक्तं वाक्यं 'कृष्णा आचचक्षे' द्रौपदी आख्यात।

CHARCHA.

1. इति—An अव्यय meaning here उक्तप्रकारम्। Qual. गिरम्।

2. ईरयित्वा—ईर + णिच् (चुरादि) + क्त्वा = ईरयित्वा having uttered. [ईरयति, ईरयामास, ऐरिरत्]।

3. आत्त etc.—आङ् + दा + क्त कर्मणि स्त्रियाम् = आत्ता taken. सत् + क्र + श भावे सत्क्रिया honour, गतितत्—। By transference of epithets 'honour' here means 'the fee offered as a mark of honour.' आत्ता सत्क्रिया येन सः he who has received his fee, बहु—। तस्मिन्। Qual. पत्यौ। For सत्क्रिया see Sl. 12. आ + दा + क्त becomes आत्त by the rule "अच उपसर्गात्तः"—The root दा coming after an उपसर्ग ending in a vowel takes त् in place of its vowel when a प्रत्यय beginning with त follows.

4. गते—गम + क्त कर्त्तरि = गतः gone. तस्मिन्। Qual. पत्यौ।

5. पत्यौ—पा + डति कर्त्तरि = पतिः lord. तस्मिन्। भावे ७मी। See Sl. 17.

6. वन etc.—वने सन्निवसतीति वन + सम् + नि + वस + णिनि कर्त्तरि = वनसन्निवासिनः forest-dwellers, उपपद तत्—। तेषाम्। शेषे ६ष्ठी।

7. अथ—An अव्यय meaning अनन्तरम्। "मङ्गलानन्तरारम्भप्रश्नकार्त्स्न्येष्वथो अथ" इत्यमरः। In Malli's construction अथ implies मङ्गल। आनन्तर्य्य does not suit गते सति। The मङ्गल is विजयमङ्गल of युधिष्ठिर।

8. प्रविश्य—प्र + विश + ल्यप्, having entered [विशति, विवेश, अविक्षत्, वेक्ष्यति]।

9. कृष्णासदनं—सीदन्त्यस्मिन् इति सद + ल्युट् अधिकरणे = सदनम् room. कृष्णा is the name of द्रौपदी। कृष्णायाः सदनम् room of Krishna, ६तत्—। कर्म of प्रविश्य। If कृष्णा is separated, it is the उक्त कर्म of आचचक्षे। The root चक्ष having the meaning of ब्रू, is द्विकर्मक, and is of the दुहादि class. Its प्रधानकर्म is वचः and अप्रधान कर्म is कृष्णा which has become उक्त here by the dictum "दुहादेरप्रधाने"। This explanation is to be preferred, because it is कृष्णा who replies (See Sls. 27 etc.).

10. महीभुजा—अनुक्ते कर्त्तरि ३या। For deriv. etc. See Sl. 2.

11. आचचक्षे—आ + चक्ष + लिट् ए कर्मणि। [चष्टे, चख्यौ-चख्ये-चक्ष्यौ-चक्ष्ये-चचक्षे, ख्यास्यति—ते, क्ष्यास्यति—ते, लुङ् अख्यत्-त—अक्ष्यासीत्-अक्ष्यास्त]। In the first construction there is अविवक्षा of the अप्रधानकर्म and only one कर्म appears, viz. the प्रधानकर्म, *i.e.*, वचः (See note 13). The second construction exhibits, both the accusatives, the अप्रधान, *i.e.*, कृष्णा as उक्त and the प्रधान, *i.e.*, वचः as अनुक्त (See note 13).

12. अनुज &c.—अनु पश्चात् जाता इति अनु + जन् + ड कर्त्तरि = अनुजाः

Younger brothers. सम् + नि + धा + कि भावे = सन्निधिः neighbourhood, presence. अनुजानां सन्निधिः, ६तत्—। तस्मिन्। अधिं ७मी।

13. वचः—See वचांसि, sl. 25 उक्ते कर्मणि १मा, when कृष्णासदनम् is taken as one word. Or अनुक्ते प्रधानकर्मणि २या, when कृष्णा is taken separately. See Notes 9 and 11 above.

14. *Voice*—...महीभुक्...आचचक्षे। Or—महीभुक्...कृष्णां...आचचक्षे।

27. *Shocked at the news Draupadi spoke*

निशम्य सिद्धिं द्विषतामपाकृतो-
स्ततस्ततस्त्रा विनियन्तुमक्षमा।
नृपस्य मन्युव्यवसायदीपिनी-
रुदाजहार द्रुपदात्मजा गिरः॥ २७॥

Prak.—ततो द्रुपदात्मजा गिर उदाजहार [Then Krishna, Drupada's daughter, spoke]. What did she say?— नृपस्य मन्युव्यवसायदीपिनीः गिरः [She spoke words to excite the king's ire and urge him to action]. Why did she speak thus?—अपाकृतीः विनियन्तुम् अक्षमा (सती) उदाजहार [She was unable to bear the mortification she felt, hence she spoke out]. Whence the mortification?—द्विषतां सिद्धिं निशम्य ततस्त्राः अपाकृतीः विनियन्तुमक्षमा [She felt mortified on hearing of the success of her enemies]. 27.

Prose and Syn.—द्रुपदात्मजा (द्रुपदस्य आत्मजा कन्या द्रौपदी) द्विषताम् (शत्रूणाम्) सिद्धिम् (इष्टलाभम्) निशम्य (श्रुत्वा) ततः (तदनन्तरम्) ततस्त्राः (तज्जनिताः) अपाकृतीः (मनोविकारान्) विनियन्तुमक्षमा (निरोद्धुमसमर्था सती) नृपस्य (राज्ञो युधिष्ठिरस्य) मन्युव्यवसायदीपिनीः (मन्योः क्रोधस्य व्यवसायस्य

उद्योगस्य च दीपिनीः) गिरः (वाचः) उदाजहार (जगाद)। Or better place ततः at the beginning.

Eng.—Now Drupada's daughter, having heard of her enemies' success, unable to check her perturbations consequent on it, spoke words to rouse the king's ire and enterprise.

Beng.—শত্রুদিগের কার্য্যসিদ্ধি শুনিয়া, এবং সেই হেতু হৃদয়ের বিকার রোধ করিতে না পারিয়া, দ্রুপদকন্যা দ্রৌপদী রাজার ক্রোধ এবং উদ্যম জন্মাইবার জন্য এই বাক্য বলিলেন।

Expl.—Easy. See Prak.

Malli.—निशम्येति—'अथ द्रुपदात्मजा' द्रौपदी 'द्विषतां सिद्धिं' वृद्धिरूपां 'निशम्य ततः' तदनन्तरं, ततो द्विष आगताः 'ततस्त्याः' ["अव्ययात् त्यप्" इति त्यप्] 'अपाकृतीः' विकारान् 'विनियन्तुमक्षमा' सती 'नृपस्य' युधिष्ठिरस्य 'मन्युव्यवसाययोः' क्रोधोद्योगयोः 'दीपिनीः' संवर्द्धिनीः 'गिरः' वाक्यानि 'उदाजहार' जगाद इत्यर्थः ॥ २७ ॥

CHARCHA.

1. निशम्य—नि + शम + ल्यप्=निशम्य Having heard. Cf. "निशम्य देवानुचरस्य वाचम्"—Raghu. नि + शम when meaning 'to hear' is conjugated as निशमयति etc.। But when it means 'to see' it is conjugated as निशामयति etc.। Cf. "अनुत्तममिदं तीर्थं भरद्वाज निशामय"—*Ramayana*. "शाम्यतिर्दर्शने मित् न स्यात्। निशामयति रूपम्"—*Bhattoji* under the *Ganasutra* "शमो दर्शने"।

2. सिद्धिम्—सिध + क्तिन् भावे = सिद्धिः success. ताम्। कर्म of निशम्य।

3. द्विषताम्—द्विषन्ति इति द्विष + शतृ कर्त्तरि = द्विषन्तः enemies. तेषाम्। शेषे ६ष्ठी। By the rule "द्विषोऽमित्रे"—The root द्विष takes शतृ when meaning an enemy. This is an independent प्रत्यय and not a substitute of लट्।

4. अपाकृतीः—अपकरणम् इति अप + आ + कृ + क्तिन् भावे = अपाकृतिः mental perturbation (due to anger here), विकारः। ताः। Obj. of विनियन्तुम्। The reference is not to the long past केशाकर्षण etc. which are अपकार injury. अपकरण here is different. It means अन्यथाकरण, change from प्रकृति। Hence Malli renders it as विकार।

5. ततः—This should lead in the prose order. It has got misplaced in Malli. perhaps through carelessness of scribes.

6. ततस्त्याः—तद् + भ्यस् (५मी) + तस् स्वार्थे = ततः, from the enemies ततः आगता इति ततः + त्यप् = ततस्त्याः proceeding from the enemies. This is after Malli. The reference direct is to the report ; the enemies, being the subject-matter of the report, are also concerned no doubt, but only indirectly. The report causes the मनोविकार। So better explain thus—तद् + ङसि (५मी) + तस् स्वार्थे ततः from it, *i.e.*, from the report. This is an अव्यय। ततः आगता इति ततस् + त्यप् ततस्त्याः proceeding from it. Here त्यप् after ततः comes in by the rule "अव्ययात्त्यप्"—त्यप् comes after indeclinables in the sense of "arising out of it". Qual. अपाकृतीः।

7. विनियन्तुम्—वि + नि + यम + तुमुन् = विनियन्तुम् to check.

8. अक्षमा—क्षमते इति क्षम + अच् स्त्रियाम् क्षमा। न क्षमा, not able नञ् तत्—। Qual. द्रुपदात्मजा।

9. नृपस्य—See Sl. 4. शेषे ६ष्ठी। See next.

10. मन्यु etc.—मन्यु is anger "मन्युर्दैन्ये क्रतौ क्रुधि" इत्यमरः। वि + अव + सो + भावे घञ् = व्यवसायः effort उद्योगः। मन्युश्च व्यवसायश्च मन्युव्यवसायौ, द्वन्द्व—। दीपयिष्यन्ति इति दीप + णिच् + णिनि कर्त्तरि स्त्रियाम् = दीपिन्यः exciters. Here ङीप् comes in by the rule "ऋन्नेभ्यो ङीप्"—ऋकारान्त and नान्त words take ङीप् in the feminine. मन्युव्यवसाययोः दीपिन्यः, शेषषष्ठ्या

समासः। मन्युव्यवसायदीपिन्यः exciters or promoters of anger and effort. ताः। Adj. to गिरः। Here the णिनि in दीपिनी has a future sense, because the speech has to be made first and then the ire etc. will be roused. But in connection with णिनि in the future, the कर्म will not take षष्ठी, owing to the prohibition "अकेनोर्भविष्यदाधमर्ण्ययोः"। Hence Malli's. मन्युव्यवसाययोः दीपिनीः instead of मन्युव्यवसायौ दीपिनीः has to be defended saying that मन्युव्यवसाय is not treated as कर्म but as शेष with अविवक्षा of कर्मत्व।

11. उदाजहार—उद् + आ + हृ + लिट् अ = उदाजहार uttered. [हरति-हरते, जहार-जह्रे अहार्षीत्-अहृत]। Nom. द्रुपदात्मजा। The root हृ means 'to steal', but preceded by different उपसर्गs its meaning changes. Cf. उपसर्गेण "धात्वर्थो बलादन्यत्र नीयते। प्रहाराहारसंहार-विहारपरिहारवत्।"

12. द्रुपदा etc.—आत्मनो जाता इति आत्मन् + जन + ड कर्त्तरि स्त्रियाम् = आत्मजा daughter. द्रुपदस्य (तदाख्यस्य राज्ञः) आत्मजा, daughter of king Drupada, ६ष्ठीतत्—। Nom. to उदाजहार। Drupada was king of Panchala.

13. गिरः—कर्म of उदाजहार।

14. *Voice*—...अत्तमया (सत्या)...दीपिन्यः उदाजह्रिरे...आत्मजया।

28. The shock prompts to a breach of etiquette,

भवादृशेषु प्रमदाजनोदितं
भवत्यधिक्षेप इवानुशासनम्।
तथापि वक्तुं व्यवसाययन्ति मां
निरस्तनारीसमया दुराधयः॥ २८॥

Prak.—दुराधयः मां वक्तुं व्यवसाययन्ति [The anguish I feel at heart urges me on to speak on your duty]. This is impertinence—भवादृशेषु अनुशासनम् अधिक्षेप इव भवति तथापि व्यवसाययन्ति [Instruction offered to people of your stamp indeed looks like insult. Yet I am about to speak out]. You know I always welcome words of instruction—प्रमदाजनोदितम् अनुशासनम् अधिक्षेप इव [Welcome if uttered by one like Vyasa or Narada, but insult when coming from a mere woman]. If such be your idea of a woman, you need not speak—निरस्तनारीसमयाः दुराधयः [The distemper of my heart is so violent that it has cast aside all etiquette which a woman should respect]. 28.

Prose and Syn.—भवादृशेषु (त्वत्तुल्येषु जनेषु) प्रमदाजनोदितम् (प्रमदारूपः स्त्रीरूपो यो जनः तेन उदितं भाषितं स्त्रीलोककथितम्) अनुशासनम् (कर्त्तव्यनिर्देशः) अधिक्षेप इव (तिरस्कार इव) भवति। तथापि निरस्तनारीसमयाः (निरस्तः निष्काशितः नारीणां समय आचारो यैः ताः त्याजितस्त्रीस्वभावाः) दुराधयः (दुष्टा आधयः मनोरुजः) मां वक्तुं व्यवसाययन्ति (प्रेरयन्ति)।

Eng.—To those of your stamp advice uttered by the female folk becomes like censure ; yet these wretched pains at heart, that have chased off all female etiquette, prompt me to speak.

Beng.—স্ত্রীলোকের কথিত উপদেশ আপনার ন্যায় লোকের পক্ষে নিন্দার মত হয়। তথাপি আমার মনোব্যথা আমার স্ত্রীলোকোচিত আচার দূর করিয়া দিয়াছে বলিয়া আমি বলিতে প্রবৃত্ত হইয়াছি।

Expl.—Who am I, an uncultured woman, to advise one of your wisdom ? Yet the unwelcome news has so upset me that, casting aside all womanly decorum, I am about to utter words of instruction unto you. It is my anguish that offends not my manners.

Malli.—भवादृशेषु इति—'भवादृशाः' भवद्विधाः पण्डिता इत्यर्थः। तेषु विषये ["त्यदादिषु—" इत्यादिना कञ्। "आ सर्वनाम्नः" इत्याकारादेशः [1]]। 'प्रमदाजनोदितं' स्त्रीजनोक्तम् [वदेः क्तः। "वचिस्वपि—" इत्यादिना सम्प्रसारणम् [2]] 'अनुशासनं' नियोगवचनम् 'अधिक्षेपः' तिरस्कार 'इव भवति'। अतो न युक्तं वक्तुमित्यर्थः। 'तथापि' वक्तुमनुचितत्वेऽपि 'निरस्तनारीसमयाः' त्याजितशालीनतारूप-स्त्रीसमाचाराः ["समयाः शपथाचारकालसिद्धान्तसंविदः" इत्यमरः [3]] 'दुराधयः' समयोल्लङ्घनहेतुत्वात् दुष्टा मनोव्यथाः [4] ["पुंस्याधिर्मानसीव्यथा" इत्यमरः" [5]] 'मां वक्तुं व्यवसाययन्ति' प्रेरयन्ति। न किञ्चिदयुक्तं दुःखितानामिति भावः [6] ॥

NOTES ON MALLI.

1. त्यदा—etc.—कञ् comes in by the rule "त्यदादिषु—" (See sl. 25 under माद्दशाम्)। Next आ is substituted by the rule "आ—" (See sl. 25). 2. वदेः etc.—Here we have क्त after वद। सम्प्रसारण of 'व' is by the rule "वचिस्वपि—" (See sl. 21. under उह्यते). 3. समयाः etc.—Amara says, समय means शपथ (oath), आचार (custom), काल (time), सिद्धान्त (conclusion), संवित् (appointment). 4. पुंसि etc.—Amara says, आधि means mental agony and the word is masculine. 5. समय etc.—समयस्य उल्लङ्घनम्, तस्य हेतुः, तत्त्वात्। The anguish is wretched because it is the हेतु of this breach of etiquette on my part. 6. न किञ्चित् etc.—Nothing is improper with the aggrieved.

CHARCHA.

1. भवादृशेषु—भवन्तमिव पश्यन्ति जना एतान् ते एते भवानिव दृश्यमाना भवन्तमिव पश्यन्ति आत्मानमिति भवत् + दृश + कञ् कर्मकर्त्तरि = भवादृशाः men like you. तेषु। अधि ७मी। For gram. See Malli. and sl. 25

under माद्दशाम्। Attributive used substantively. Or say qualifies जनेषु understood.

2. प्रमदा etc.—प्र + मद + अप् भावे = प्रमदः joy. The rule is "प्रमदसम्मदौ हर्षे"—these two words in the sense of 'joy' (हर्ष) have अप्। प्रमदः अस्ति अस्या इति प्रमद + मत्वर्थीय (अर्श आदि) अच् स्त्रियाम् = प्रमदा a woman. Or प्रमदं करोति इति प्रमद + णिच् + अच् (पचादि) स्त्रियाम् = प्रमदा। णिच् here comes in by the Varttika "तत् करोति—" (See Sl. 14). वद + क्त कर्मणि = उदितम् spoken. Here सम्प्रसारण comes by the rule "वचिस्वपि—" (See Malli. Sl. 21.). प्रमदा चासौ जनश्चेति, कर्मधा—। प्रमदाजनेन उदितम् spoken by a woman, ३यातत्—। Qual. अनुशासनम्।

3. अधिक्षेपः—अधि + क्षिप + घञ् भावे = अधिक्षेपः censure.

4. अनुशासनम्—अनुशिष्यते इति अनु + शास + ल्युट् भावे = अनुशासनम् advice. Nom. to भवति।

5. वक्तुम्—वच + तुमुन् = वक्तुम् to speak.

6. व्यवसाययन्ति—वि + अव + सो + णिच् + लट् अन्ति = व्यवसाययन्ति set to attempt, *i.e.*, urges. Nom. दुराधयः। By the rule "आदेच उपदेशेऽशिति"—roots ending in ए, ऐ, ओ, औ change their final into आ when some प्रत्यय that does not drop श follows; thus सो here becomes सा when णिच् follows. Next by the rule "शाच्छा साह्वा-व्यावेपां युक्"—युक् is added when णिच् follows. Hence वि + अव + साय् + णिच् + शप् + अन्ति = वि + अव + सायि + शप् + अन्ति = व्यवसाययन्ति।

7. माम्—The अणिकर्त्ता of सो। Here it becomes कर्म in णिच्, for the root सो is अकर्मक। The rule is "गतिबुद्धि—" (See Sl. 15)। Thus—अहम् व्यवस्यामि (अणिजन्त)। दुराधयः मां व्यवसाययन्ति (causal).

8. निरस्त etc—निर् + अस + क्त कर्मणि = निरस्ताः set aside, dis-

carded. नारीणां समया: feminine manners, षष्ठीतत्—। निरस्ता: नारी-समया: यै: which have set aside female etiquette, बहु—। Qual. दुराधय:। समय here means आचार; for different meanings see Malli.

9. दुराधय:—आ + धा + कि = आधि anguish. दु: दुष्ट: आधि: दुराधि:, प्रादितत्—। ते। Nom. to व्यवसाययन्ति।

10. *Voice*—उदितेन अनुशासनेन...अधिचेपेण भूयते।...समयै: दुराधिभि: अहं व्यवसाय्ये।

29. You have wilfully renounced your ancestral property.

अखण्डमाखण्डलतुल्यधामभि-
श्चिरं धृता भूपतिभि: स्ववंशजै:।
त्वयात्महस्तेन मही मदच्युता
मतङ्गजेन स्रगिवापवर्जिता ॥ २९ ॥

Prak.—त्वया आत्महस्तेन मही अपवर्जिता [You have flung off the Earth with your own hand. How foolish!]. What do you mean?—स्ववंशजै: भूपतिभि: चिरम् अखण्डं धृता मही [Your ancestors had held the earth entire for a long period and you cast her off]. How could they have held the whole world?—आखण्डलतुल्यधामभि: स्ववंशजै: [They were as mighty as Indra himself]. The Earth was too heavy for me—मदच्युता मतङ्गजेन स्रगिव अपवर्जिता [Not at all. You were blind at the time. Just as a tusker in rut senselessly throws down the garland from his head and not because it is too heavy, so you too threw down the earth from your own hand]. 29.

Prose and Syn.—आखण्डलतुल्यधामभिः (आखण्डलेन इन्द्रेण तुल्यधामभिः समानविक्रमैः महेन्द्रप्रतापैः) स्ववंशजैः (स्वस्य वंशे जातैः सगोत्रैः) भूपतिभिः (महीपालैः) चिरम् (दीर्घकालम्) अखण्डम् (अविच्छेदेन, यद्वा अविभक्तं यथा तथा) धृता (अवलम्बिता) मही (पृथिवी) त्वया मदच्युता (मदस्राविणा मदान्धेन इति शेषः) मतङ्गजेन (करिणा) स्रगिव (माल्यमिव) आत्महस्तेन (आत्मनो हस्तेन स्वेच्छया इत्यर्थः) अपवर्जिता (परित्यक्ता)।

Eng.—As a wreath is by an elephant dripping rut, so with your own hand has been cast off by you the world held long and without break (Or—undivided) by kings of your own race, the peers of Indra in might.

Beng.—এই পৃথিবী আপনার নিজেরই বংশের ইন্দ্রতুল্য পরাক্রান্ত রাজারা চিরকাল অখণ্ড ভাবে পালন করিয়া আসিয়াছেন। মদমত্ত হস্তী যেমন শুঁড়ে টানিয়া মাথা হইতে পুষ্পমালা ফেলিয়া দেয় আপনিও এখন সেইরূপ নিজের হাতে সেই পৃথিবী দূরে ফেলিয়া দিয়াছেন।

Expl.—The earth is your ancestral property. The whole of it is yours without a rival. Yet you have discarded it ! Can foolishness go further ? Also see *Prak.*

Malli.—अखण्डमिति—'आखण्डलतुल्यधामभिः' इन्द्रतुल्यप्रभावैः ["धाम रश्मौ गृहे देहे स्थाने जन्मप्रभावयोः "इति हेमः"] 'स्ववंशजैः भूपतिभिः' भरतादिभिः 'चिरम् अखण्डम्' अविच्छिन्नम्[1] धृता मही त्वया मदं क्षोलतीति 'मदच्युत्' [क्विप्] तेन मदस्राविणा मतङ्गजेन 'स्रगिव आत्महस्तेन' स्वकरेण स्वचापल्येन इत्यर्थः। 'अपवर्जिता' परिहृता त्यक्ता। स्वदोषादेव अयमनर्थागमः इत्यर्थः[2] ॥ २९ ॥

NOTES ON MALLI.

1. अविच्छिन्नम्—Undivided or without break. 2. स्वदोष etc. The sense is, this mishap is due to your own fault.

CHARCHA

1. अखण्डम्—खण्ड is piece. न खण्डः अखण्डः, नञ्तत्—। तत् यथा स्यात् तथा। Qual. धृता। It means 'without break', *i.e.*, his ancestors all along held it, none else enjoyed it during their reign (अविच्छिन्नम्)। Or it may mean in entirety, *i.e.*, undivided they were the sole sovereign (एकच्छत्राधिपति) of the Earth. It seems of these two meanings 'undivided' has to be preferred ; because 'without break' implies long possession and separate mention of चिरम् is almost unnecessary. Also note that undivided sway makes the property a valuable one and therefore its renunciation is foolish.

2. आखण्डल etc.—आखण्डल is इन्द्र। तुल्यं धाम येषां ते तुल्यधामानः, of equal power, बहु—। आखण्डलेन तुल्यधामानः rivalling Indra in power, सुप्सुपा। तैः। Qual. भूपतिभिः।

3. चिरम्—An अव्यय meaning 'for a long time', Qual. धृता। See चिराय sl. 17. "चिराय चिररात्राय चिरस्याद्याश्चिरार्थकाः" इत्यमरः। Note that long possession creates inalienable association ; hence again the renunciation is foolish.

4. धृता—धृ + क्त कर्मणि स्त्रियाम् = धृता held, supported. Qual. महीं।

5. भूपतिभिः—भुवः पतिः भूपतिः, king, ६तत्—। It is declined like मुनि by "पतिः समास एव" (sl. 6) तैः। अनुक्ते कर्त्तरि श्या।

6. स्व etc.—स्व is here own आत्मीय। स्वस्य वंशः own race, ६तत्—। स्ववंशे जाताः इति स्ववंश + जन + ड कर्त्तरि = स्ववंशजाः born in his own race. उपपदतत्—। तैः। Qual. भुपतिभिः। For स्व, see sl. 13. under स्वधर्मः।

7. त्वया—अनुक्ते कर्त्तरि ३या।

8. आत्म etc.— आत्मनः हस्तः, ६ तत्—। तेन। करणे ३या। With your own hand. The epithet implies foolishness and fickleness. "स्वकरेण स्वचापलेन"—Malli.

9. मही—उक्ते कर्मणि १मा।

10. मदच्युता—मद is here elephant's rut. मदं च्योततीति मद + च्युत + क्विप् कर्त्तरि मदच्युत् emitting rut, उपपद तत्—। तेन। Qual. मतङ्गजेन। च्युत (च्युतिर् क्षरणे) is both अकर्मक and सकर्मक।

11. मतङ्गजेन—मतङ्गात् जातः इति मतङ्ग + जन + ड कर्त्तरि = मतङ्गजः an elephant. तेन। अनुक्ते कर्त्तरि ३या।

12. स्रक्—सृज्यते इयम् इति सृज + क्विन् कर्मणि निपातनात् = स्रक् a garland. Same case with मही।

13. अपवर्जिता—अप + वृज + णिच् + क्त कर्मणि स्त्रियाम् = अपवर्जिता thrown off, given up. Qual. the उक्त कर्म, *i.e.*, मही here. In the active voice the sentence was—त्वम् महीम् अपवर्जितवान्; त्वया मही अपवर्जिता (कर्मवाच्ये)।

14. *Voice*—...धृतां महीं त्वं...मदच्युत् मतङ्गजः स्रजमिव अपवर्जितवान्।

30. Meet the wily with wiles or you suffer.

व्रजन्ति ते मूढधियः पराभवं
भवन्ति मायाविषु ये न मायिनः।
प्रविश्य हि घ्नन्ति शठास्तथाविधान्
असंवृताङ्गान्निशिता इवेषवः॥ ३०॥

Prak.—मूढधियस्ते पराभवं व्रजन्ति [Those deluded souls suffer humiliation]. Who ?—ये मायाविषु मायिनो न भवन्ति ते [I mean those who do not meet the wily with wiles]. That is mean policy—

शठा हि प्रविश्य तथाविधान् घ्नन्ति [The wily soon gain their confidence and deliver a treacherous blow]. How is that ?—निशिता इषवः असंवृताङ्गान् इव [Just as sharp arrows kill people without armour so do the wily kill the confiding].

Prose and Syn.—मूढधियः (मूढा मन्दा धीः येषां ते हीनमतयः) ते पराभवम् (अकृतकार्य्यताम्) व्रजन्ति (लभन्ते) ये मायाविषु (वञ्चकेषु) मायिनः (कुटिलाः) न भवन्ति। शठाः (वञ्चकाः) तथाविधान् (तादृशान्) असंवृताङ्गान् (असंवृतम् अवर्मितम् अङ्गं शरीरं येषां तान्) निशिताः (तीक्ष्णाः) इषव इव (शरा इव) प्रविश्य (अन्तर्गत्वा) घ्नन्ति हि (मारयन्त्येव)।

Eng.—Those dull-witted people that do not become crafty with the wily suffer rebuff. Sharpers, having worked their way in, kill such people as sharp arrows do those (who stand) with their person un-guarded.

Beng.—যাঁহারা শঠের প্রতি শাঠ্যাচরণ না করেন তাঁহারা পরাজয় প্রাপ্ত হন। শঠগণ তাদৃশ লোকের অন্তরে প্রবেশ করিয়া তীক্ষ্ণ তীর যেমন বর্মশূন্য লোককে বধ করে সেইরূপ তাহাদিগকে বধ করিয়া থাকে।

Expl.—Easy. See *Prak.*

Malli.—स्वदोषात् एवायम् अनर्थागमः इत्युक्तम्। स च दोषः कुटिलेषु अकौटिल्यमेव इत्याह [1] व्रजन्तीति—'मूढधियः' निर्विवेकबुद्धयः 'ते पराभवं' व्रजन्ति ये 'मायाविषु' मायावत्सु विषये, ["अस्मायामेधा—" इत्यादिना विनिप्रत्ययः [2]] 'मायिनो' मायावन्तः [व्रीह्यादित्वात् इनि प्रत्ययः] न भवन्ति। अत्रैव अर्थान्तरं न्यस्यति, प्रविश्येति—'शठाः' अपकारिणो धूर्त्ताः 'तथाविधान्' अकुटिलान् 'असंवृताङ्गान्' अवर्मितशरीरान् 'निशिता इषव इव प्रविश्य' प्रवेशं कृत्वा आत्मीया भूत्वा 'घ्नन्ति हि'। "आर्जवं हि कुटिलेषु न नीतिः" इति भावः [3] ॥ ३० ॥

NOTES ON MALLI.

1. स्वदोषात् etc.—She has said that this calamity befell through his own fault. By व्रजन्ति etc. she shows that the

fault is nothing but absence of wile in the matter of the wily. 4. अस् etc—The विनि in मायाविन् is by the rule "अस् [माया मेधा—" (See *Charcha*). 3. आर्जवम् etc.—The sense is "Straightforwardness is no guide (*i.e.*, policy) in the matter of the crooked." *N. B.*—An exception to the general principle "Honesty is the best policy". cf. "शठे शाठ्यं समाचरेत्"।

CHARCHA.

1. व्रजन्ति—व्रज + लट् अन्ति attain प्राप्नुवन्ति। Nom. मूढ़धियः। [वव्राज, व्रजिष्यति, अव्राजीत्].

2. ते—The correlative ये follows in the next line. The Prose Order is better given as—ये मायाविषु...मूढ़धियस्ते etc. Malli's order would be the right one if ते in the first line were omitted, thus :—मूढ़धियः पराभवं व्रजन्ति ये मायाविषु etc. In such cases the correlative तच्छब्द can be gathered from the context. "यच्छब्दस्य उत्तरवाक्यगतत्वेन उपादानात् तच्छब्दस्य आर्थत्वम्"। Similarly यच्छब्द can be gathered when तच्छब्द refers to something already introduced, or well-known, or experienced. "तच्छब्दस्य प्रक्रान्त-प्रसिद्ध-अनुभूतार्थत्वे यच्छब्दस्य आर्थत्वम्"।

3. मूढ़धियः—ध्यायति अनया इति ध्यै + क्विप् करणे = धीः intelligence बुद्धिः। The base धी is declined like श्री। मुह + क्त कर्त्तरि स्त्रियाम् = मूढ़ा or मुग्धा foolish. मूढ़ा धीः येषां, बहु—। ते।

4. पराभवम्—परा + भू + अप् भावे = पराभवः retreat अपयान ; hence defeat, rebuff. तम्। कर्म of व्रजन्ति।

6. मायाविषु—माया is 'wile'. सा अस्ति एषाम् इति माया + विनि मत्वर्थे = मायाविनः the wily, hypocrites. तेषु। विषयाधिकरणे ७मी।

Here विनि comes in by the rule "अस्मायामेधास्रजो विनिः"—विनि in the sense of मतुप् comes after words ending in अस् and after माया, मेधा and स्रज्।

7. मायिनः—माया is 'wile'. सा अस्ति एषामिति माया + इनि मत्वर्थे = मायिनः wily. Here इनि after the word माया comes in by the rule "व्रीह्यादिभ्यश्च"—words of the व्रीह्यादि class take इनि in the sense of मतुप्। Pred. Adj. to ये।

8. प्रविश्य—प्र + विश + ल्यप, having entered, *i.e.*, having won confidence.

9. घ्नन्ति—हन + लट् अन्ति kill. Nom. शठाः। [हन्ति, जघान, हि—जहि, अवधीत्]।

10. तथाविधान्—तद् + थाल् प्रकारवचने = तथा like that. तथा विधा येषां ते, of that type, बहु—। तान्। कर्म of घ्नन्ति। तथाविधान् means simpletons who do not meet the wily with wiles.

11. असंवृत etc.—सम् + वृ (क्र्यादि) + क्त कर्मणि = संवृतम् protected ; न संवृतम् असंवृतम् (unprotected) नञ्तत्—। तादृशम् अङ्गम् येषाम्, whose person is unprotected, बहु—। तान्। कर्म of घ्नन्ति।

12. निशिताः—नि + शो + क्त कर्मणि = निशिताः whetted. Qual इषवः। By the rule "शाच्छोरन्यतरस्याम्"—The roots शो and छो optionally become शि and छि when निष्ठा follows—we get the alternative form निशाताः। But in the sense of व्रत (vow) the root शो always takes इ, *i.e.*, becomes शि when निष्ठा follows, "श्यतेरित्वं व्रते नित्यम्"। Also cf—"व्यवस्थितविभाषात् व्रतविषये श्यतेर्नित्यम्। संशितम् व्रतम्।"—*Bhattoji.*

13. इषवः—इषु is an arrow. ते। Nom. of घ्नन्ति।

14. *Voice*—यैः माथिभिः···भूयते तैः···धीभिः पराभवः व्रज्यते। शठैः तथाविधाः निश्चितैः इषुभिः···असंवृताङ्गाः···हन्यन्ते।

31. None but yourself would let the kingdom be wrested by others.

गुणानुरक्तामनुरक्तसाधनः
कुलाभिमानी कुलजां नराधिपः।
परैस्त्वदन्यः क इवापहारये-
न्मनोरमामात्मवधूमिव श्रियम् ॥ ३१ ॥

Prak.—क इव नराधिपः आत्मवधूमिव श्रियं परैः अपहारयेत् [No king would let another to win from him his queen and fortune]. I did it—त्वदन्यः कः [Yes, you are the only exception]. Very good, what is the harm?—आत्मवधूमिव मनोरमां श्रियम् [The wife and the kingdom both give you joy; their loss is a blow to you]. *My* joy is not in only consideration; did *they* the wife and the kingdom, want me?—अनुरक्तसाधनः कः आत्मवधूमिव गुणानुरक्तां श्रियम् अपहारयेत् [A king like yourself with all offices, civil and military, attached to him is bound to win the devotion of both wife and kingdom by his virtues. To such a one their loss is a blow]. What if the wife is of low birth, and the kingdom unfairly acquired—कुलाभिमानी कः आत्मवधूमिव कुलजां श्रियम् अपहारयेत् [The pride of race is in you; the wife was high-born, and the kingdom ancestral. Does not their loss grieve you and move you to action?].

Prose and Syn.—अनुरक्तसाधनः (अनुरक्तानि भक्तानि साधनानि सहाया यस्य सः) कुलाभिमानी (कुलस्य अभिमानः अस्ति यस्य सः) त्वदन्यः (त्वत्तः अन्यः

भवद्व्यतिरिक्तः) क इव (को वा) नराधिपः (राजा) गुणानुरक्ताम् (गुणैः हेतुभिः अनुरक्ताम् अनुरागवतीम्) कुलजाम् (पैतृकीं कुलीनाञ्च) मनोरमाम् (हृद्याम्) श्रियम् (राजलक्ष्मीम्) आत्मबधूमिव (स्वभार्य्यामिव) परैः (शत्रुभिः अन्यैश्च) अपहारयेत् (अपवाहयेत्)।

Eng.—Which king, pray, but yourself *(lit.* other than yourself), priding on his lineage and having devoted agents, would suffer to be abducted by his enemies his lineal *Sri*, as well as *(lit.* like) his high-born wife, his heart's delight, the one attached through state-craft and the other attached through personal endowments ?

Beng.—আপনি কুলের অভিমানী, সহায়বর্গ আপনার প্রতি অনুরক্ত। এ অবস্থায় আপনি ভিন্ন কোন্ রাজা নিজ স্ত্রীর ন্যায় কুলজা, অনুরাগিণী ও মনোরমা শ্রীকে পরের দ্বারা হরণ করাইতে পারেন ?

Expl.—Here the allusion is to the game at dice that had sent them wandering in the wilderness. At it Yudhishthira had staked his kingdom and *his wife too* and lost. The श्री of the verse is of course the kingdom and the आत्मबधू is the speaker herself. The phrase आत्मबधूमिव श्रियम् is intended to mean आत्मबधूं श्रियञ्च। The श्री was ancestral and the स्त्री was high-born (कुलजा) ; the श्री was attached to you because of your clever application of the expedients, and the स्त्री was attached through your personal accomplishments (गुणानुरक्ता)। Hence both the श्री and the स्त्री were a source of delight to you (मनोरमा). Yet you suffered both to be appropriated by your enemies. True you could not protect because you had lost them at game. But as a Kshattriya, and with pride of race so keen in you (कुलाभिमानी), you could have warred upon

your enemies after the game backed as you were by the devotion of all your officers civil and military (अनुरक्तसाधन). Besides, is not loss of wife in such an ignominious fashion a blot on Bharata's pure race to be wiped off at all costs (कुलाभिमानी)?

Malli.—न च लक्ष्मीचाञ्चल्यात् अयमनर्थागमः किन्तु स्वोपेक्षादोषमूलत्वात् (? दोषात्) इत्याशयेनाह गुणेति[1]—'अनुरक्तसाधनः' अनुकूलसहायवान्। [उक्तञ्च-कामन्दकीये "उद्योगादनिवृत्तस्य सुसहायस्य धीमतः। छायेवानुगता तस्य नित्यं श्रीः सहचारिणी॥" इति [2]] 'कुलाभिमानी' क्षत्रियत्वाभिमानी कुलीनत्वाभिमानी च 'त्वदन्यः' त्वत्तोऽन्यः ["अन्यारात्—" इत्यादिना पञ्चमी [3]] 'क इव नराधिपः', 'गुणैः' सन्ध्यादिभिः, सौन्दर्य्यादिभिश्च 'अनुरक्ताम्' अनुरागिणीं कुलजां कुलक्रमात् आगतां कुलीनाञ्च 'मनोरमां श्रियम् आत्मवधूमिव' स्वभार्य्यामिव। ["वधूर्जाया स्नुषा स्त्री च" इत्यमरः [4]] 'परैः' शत्रुभिः अन्यैश्च 'अपहारयेत्' स्वयमेव अपहारं कारयेत् इत्यर्थः। कलत्रापहारवत् लक्ष्म्यपहारोऽपि राज्ञो मानहानिकरत्वात् अनुपेक्षणीय इति भावः [5] ॥ ३१ ॥

NOTES ON MALLI.

1. न च etc.—"This adversity is not owing to fickleness of fortune, but due to your own fault of indifference"—with this in view she says गुण etc.—*N. B.*—Here स्वोपेक्षादोषमूलत्वात् has मूलत्व added to it possibly by scribes. स्वोपेक्षादोषात् fully expresses the meaning intended. Explain उपेक्षारूपो दोषः उपेक्षादोषः। स्वस्य उपेक्षादोषः। तस्मात्। The alternatives are लक्ष्मीचाञ्चल्यदोष and स्वोपेक्षादोष। The second is the cause here. स्वोपेक्षादोषमूलत्वात् means स्वोपेक्षादोषो मूलं यस्य तस्य भावात् which does not suit our case. 2. उक्तञ्च etc.—Thus Kamandaka says "A wise king that does not give up enterprise and has good agents, always

has the Royal fortune following him like a shadow". 3. अन्या etc—पञ्चमी in त्वत् is by the rule "अन्यारात्—" (See *Charcha*). 4. वधू etc.—वधू means wife, daughter-in-law and woman, so says Amara. 5. The carrying away of a kingdom, like the abduction of a wife, causes loss of prestige to a king and is not to be excused (*lit.* overlooked).

CHARCHA.

1. गुणानु etc.—अनु + रञ्ज + क्त कर्त्तरि स्त्रियाम् = अनुरक्ता attached. गुणैः अनुरक्ता attached through virtues, सुप्सुपा। ताम्। Qual. both श्रियम् and आत्मवधूम्। श्लेषपक्षे—The epithet means 'attached to him through his well-adopted policies of peace, war etc.' (See *Expl*). गुण is सन्धिविग्रहादि। c.f. "गुणैः सन्ध्यादिभिः"—*Malli.* वधूपक्षे—It means attached to him for his endowments etc. c.f. "गुणैः सौन्दर्य्यादिभिः"—*Malli.* This explains why मनोरमा (See *Expl.*).

2. अनुरक्त etc.—अनुरक्त is attached (See note 1). साधयत्यनेन अर्थान् इति सिध + णिच् + ल्युट् करणे साधनम् means of gaining the end. In the case of kings this includes the army, the officers (civil and military) etc. Comp. "सर्वं हि साधनमिदं कुसुमायुधस्य"—*Ritusamhara.* For force see *Expl*

3. कुलाभिमानी—अभि + मन + घञ् भावे = अभिमानः self-respect ; here pride. कुल is race. कुलस्य अभिमानः, ६तत्—। सः अस्ति अस्य इति कुलाभिमान + इनि मत्वर्थे = कुलाभिमानी having pride of race. Qual. नराधिपः। कुल here means क्षत्रियकुल in the case of श्री, and महाकुल in the case of स्त्री। For force see *Expl.*

4. कुलजाम्—कुलात् कुले वा जाता इति कुल + जन + ड कर्त्तरि स्त्रियाम् = कुलजा। ताम्। Qual. both श्रियम् and आत्मवधूम्। श्रीपक्षे—It means कुलक्रमागतम् ancestral. वधूपक्षे—It means कुलीनाम् born of a high-family. Another reason why मनोरमा (See *Expl*).

5. नराधिपः—आधिपातीति अधि + पा + क कर्त्तरि = अधिपः Protector, नराणाम् अधिपः Protector of men, *i.e.*, king. इतत्—। प्रयोज्यकर्त्ता of अपहारयेत्।

6. परैः—पर is enemy. Malli takes it as 'enemy' in the case of श्री and 'other than self' in the case of स्त्री। तैः। It is अणिकर्त्ता of अप + हृ, and with णिच् optionally becomes कर्म; so it takes टया also when अनुक्त। The rule is "हृक्रोरन्यतरस्याम्"— The अणि-कर्त्ता of हृ and कृ optionally becomes कर्म when णिच् is added. Thus—परः श्रियम् अपहरेत् (अणिजन्तावस्था), नराधिपः परैः (परान् वा) श्रियम् अपहारयेत्। Thus here परान् is the optional form.

7. त्वत्—५मी in connection with the word अन्यः। The rule is "अन्यारादितरर्त्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते—" ५मी is availble in connectien with अन्य, आरात्, इतर, ऋते, दिक्शब्द, words having the root अञ्चु at the end and in connection with words ending in आच् and आहि। त्वदन्यः may also be treated as a compound.

8. कः इव—कः qual. नराधिपः। इव added implies *impatience*, *contradiction* etc. कः who; क इव well who, who pray, *i.e.*, no one. Comp. "विना सीतादेव्याः किमिव हि न दुःखं रघुपतेः"—*Bhava-bhuti*. Here also the speaker wants to contradict. किमिव well what, what pray, *i.e.*, nothing.

9. अपहारयेत्—अप + हृ + णिच् + लिङ् यात् = अपहारयेत् would cause others to steal. Nom. नराधिपः। For conj. see Sl. 27.

10. मनोरमाम्—रमयतीति रम + अच् कर्त्तरि स्त्रियाम् = रमा (पचाद्यच्) gladdener. मनसो रमा gladdener of the heart एतत्—। ताम्। Qual. both श्रियम् and आत्मवधूम्।

11. आत्मवधूम्—आत्मनः वधूः wife of self, एतत्—। ताम्। Obj. of अपहारयेत्।

12. इव—Sign of उपमा। Here made to imply समुच्चय, *i.e.*, श्रियम् as well as वधूम्।

13. श्रियम्—श्री is fortune, *i.e.*, Royal fortune here. ताम्। कर्म of अपहारयेत्। For deriv. See Sl. 1. श्रियः।

14. *Voice*—साधनेन...कुलाभिमानिना केन नराधिपेन...अन्येन...अनुरक्ता कुलजा अपहार्य्येत श्रीः मनोरमा आत्मवधूः...।

32. Your sad plight ought to have roused you.

भवन्तमेतर्हि मनस्विगर्हिते
विवर्त्तमानं नरदेव वर्त्मनि।
कथं न मन्युर्ज्वलयत्युदीरितः
शमीतरुं शुष्कमिवाग्निरुच्छिखः॥ ३२॥

Prak.—हे नरदेव, मन्युः भवन्तं कथं न ज्वलयति [Why does not your anger burn you, O king ?]. I am not angry—एतर्हि उदीरितो मन्युः [Your anger should rise now.] Where is the occasion now ?—मनस्विगर्हिते वर्त्मनि विवर्त्तमानं भवन्तम् [You are now following a course which everyone with self-respect denounces. This should urge you to change your life]. Not easy for me—उच्छिखः अग्निः शुष्कं शमीतरुमिव भवन्तम् [Your person is sacred like the Sami tree. In you rests ire concealed just as fire lies in

the Sami tree. You are now lifeless and dry through enemies' wiles. As the fire in the Sami tree blazes forth when the tree is dry, so your very dryness ought to rouse the ire in you]. 32.

Prose and Syn.—हे नरदेव (देव इव नर मानुषदेवत राजन्) एतर्हि (इदानीम्) मनस्विगर्हिते (मनस्विनां अभिमानवतां सम्बन्धे गर्हिते मनस्विभिर्वा निन्दिते) वर्त्मनि (मार्गे) विवर्त्तमानम् (विपच्यमानं दशाविपाकमनुभवन्तम्) भवन्तम् (त्वाम्) उदीरितः (उद्दीपितः) मन्युः (क्रोधः) शुष्कम् (नीरसम्) शमीतरुम् (शमीवृक्षम्) उच्छिखः (उद्गतज्वालः) अग्निरिव कथं न ज्वलयति (न प्रदीपयति)।

Eng.—O God among men, now that you are suffering vicissitudes in a walk of life condemned by the spirited, how is it that ire roused does not inflame you as fire blazing up does the dry *Sami* tree.

Beng.—হে নরদেব আপনি যে পন্থা অবলম্বন করিয়া দুর্দশা ভোগ করিতেছেন অভিমানবিশিষ্ট ব্যক্তিমাত্রই তাহার নিন্দা করিয়া থাকেন। তবে কেন যে এখনও আপনার ক্রোধ উদ্দীপ্ত হইয়া অগ্নি যেমন শুষ্ক শমীতরুকে প্রদীপিত করে সেইরূপ আপনাকে প্রদীপিত করিতেছে না বুঝি না।

Expl.—You are now leading a life which any one with the least spark of self-respect would condemn. This is simply because your enemies have, by wiles not by honest application of superior strength, forced you to it. Does not even this make an impression on you and rouse you to action? Also see *Prak.*

Malli.—अथ दशभिः कोपोद्दीपनं करोति, [1] भवन्तमिति—'हे नरदेव', नरेन्द्र 'एतर्हि' इदानीम् अस्मिन्नापत्कालेऽपि इत्यर्थः ["एतर्हि सम्प्रतीदानीमधुना साम्प्रतं तथा" इत्यमरः। "इदमो र्हिल्" इति र्हिलप्रत्ययः। "एतेतौरथोः" इत्येतादेशः [2]]। आपदमेवाह—'मनस्विगर्हिते' शूरजुगुप्सिते 'वर्त्मनि' मार्गे विवर्त्तमानं शत्रुकृतां

दुर्दशामनुभवन्तमित्यर्थः। भवन्तं त्वामुदीरितः 'उद्दीपितो 'मन्युः' क्रोधः 'शुष्कं' नीरसं ["शुषः कः" इति निष्ठा तकारस्य ककारः [3]] शमी चासौ तरुश्चेति विशेषण-समासः तम्। शमीग्रहणं शीघ्रज्वलनस्वभावात् कृतम्। 'उच्छिखः' उद्गतज्वालः ["घृणिज्वालेऽपि शिखे" इत्यमरः]। 'वह्निरिव कथं न ज्वलयति', ज्वलयितुमुचित-मित्यर्थः ["मितां ह्रस्वः" इति ह्रस्वः [4]] ॥ ३२ ॥

NOTES ON MALLI.

1. अथ etc—Now by the next ten slokas his ire is being excited. 2. एतर्हि etc.—Amara says एतर्हि, सम्प्रति, इदाणीम् etc. are synonyms. एतर्हि is formed by र्हिल added to इदम्; the rule being "इदमो र्हिल" (see *Charcha*). एत is substituted for इदम् by the rule "एतेतौ—" (See *Charcha*). 3. शुषः etc.—Here we have क्त after the root शुष, and क replaces the त of निष्ठा by the rule "शुषः कः"। 4. मिताम् etc.—ज्वलयति has ह्रस्व with णिच् by the rule "मितां—" (See *Charcha*).

CHARCHA.

1. भवन्तम्—भवत् is the 2nd person when respect is intended. Deriv. Sl. 8. तम्। कर्म of ज्वलयति।

2. एतर्हि—अस्मिन् काले इति इदम् + ङि (सप्तमी) + र्हिल् स्वार्थे = एत + ङि + र्हिल् = एतर्हि। It is an अव्यय by the rule "तद्धितश्चासर्व्वविभक्तिः"—A तद्धित after which all the विभक्तिs do not arise is an अव्यय। Here र्हिल comes in by the rule "इदमो र्हिल्"—र्हिल comes after the word इदम् to denote 'time'. Then एत is substituted for इदम् by the rule "एतेतौ रथोः"—एत and इत are substituted for इदम् respectively when र and थ of a प्राग्दिशीय affix follows. अधिं ७मी। कालाधिकरण of उदीरणक्रिया।

3. मनस्वि etc.—मनः अस्ति प्रशस्तम् इति मनस्+विनि मत्वर्थे=मनस्विनः lit, high-souled, here *spirited*. Malli has शूर। गर्ह (निन्दायाम्)+क्त कर्मणि=गर्हितः denounced, condemned. मनस्विभिः गर्हितः denounced by the spirited. ३यातत्—। अस्मिन्। Qual. वर्त्मनि।

4. विवर्त्तमानम्—वि+वृत+शानच् कर्त्तरि=विवर्त्तमानः changing. तम्। Qual. भवन्तम्। Implies change or transformation from one state to another. The lord of the earth toiling as a beggar is a huge transformation.

5. नरदेव—नराणां देवः, ६तत्—। Or, नरेषु देवः, सुप्सुपा। Or, नरो देव इव, उपमित कर्मधा—। In the first case the षष्ठी is शेषे not निर्द्धारणे। निर्द्धारण षष्ठी cannot be compounded. तत्सम्बुद्धौ।

6. वर्त्मनि—वर्त्मन् is road, path. Here it refers to Yudhishthira's present course of life. तस्मिन्। अधि ७मी।

7. ज्वलयति—ज्वल+णिच्+लट् ति=ज्वलयति fires. The alt. form is ज्वालयति। Nom. is मनुः also अग्निः। The root ज्वल being of the घटादि class is मित्—"घटादयो मितः"; so ह्रस्व comes in by the rule "मितां ह्रस्वः"। But by the गणसूत्र "ज्वलह्वलह्मलनमामनुपसर्गाद्वा"—These 4 roots not preceded by any उपसर्ग are optionally मित्—the मित्त्व here is optional. If these are preceded by some उपसर्ग they are always मित् as प्रज्वलयति। cf. "उपसृष्टे तु नित्यं मित्त्वम्। प्रज्वलयति"—*Bhattoji.*

8. उदीरितः—उद्+ईर+णिच् (चुरादि)+क्त कर्त्तरि=उदीरितः roused up. Qual. both मनुः and अग्निः।

9. शमीतरुम्—शमी चासौ तरुश्चेति, कर्मधा—। Or शमीनाम तरुः, शाकपार्थिवादिवत् कर्मधा—। तम्। Obj. of ज्वलयति। Here the selection of this tree is for its holiness. It is believed that this tree has

fire concealed within it. It easily catches fire. "शमीग्रहणं शीघ्रज्वलनस्वभावात्"—*Malli.* Like the Sami you have fire within you ; why dont you then like the Sami *show* the fire to your enemies ?

10. शुष्कम्—शुष + क्त कर्त्तरि = शुष् + क = शुष्कम् dry. Qual. शमीतरुम्। Here निष्ठा त is changed into क by the rule "शुषः कः"।

11. उच्छिखः—शिखा is flame ज्वाला। उद्गता शिखा अस्य, बहु—। Here गता of उद्गता elides optionally by the Varttika "प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः"। Hence the alt. form is उद्गतशिखः। Qual. अग्निः।

12. *Voice*—विवर्त्तमानः भवान् उदीरितेन मन्युना, उच्छिखेन अग्निना शुष्कः शमीतरुः...ज्वल्यते।

33. No one cares for one who is never angry.

अवन्ध्यकोपस्य विहन्तुरापदां
भवन्ति वश्याः स्वयमेव देहिनः।
अमर्षशून्येन जनस्य जन्तुना
न जातहार्देन न विद्विषा दरः॥ ३३॥

Prak.—What if I have no ire at all in me ?—अमर्षशून्येन जन्तुना जातहार्देन (सता) जनस्य आदरो न [The friendship of one without ire is not esteemed by people ; so absence of ire is undesirable]. But his enmity may not be desirable—विद्विषा (सता) जनस्य दरो न [Nor is his enmity dreaded by others]. Absence of ire undesirable does not mean that its presence is desirable.—देहिनः स्वयमेव अवन्ध्यकोपस्य वश्या भवन्ति [Every one comes under the

control of one whose ire is not futile ; is not then the presence of ire desirable ?]. It is not desirable that one should dominate over others—आपदां विहन्तुः अबन्ध्यकोपस्य [The question is not one of mere domination ; such a man does good to the world by offering protection from danger to all his subordinates. So you ought to have ire]. 33.

Prose and Syn.—अबन्ध्यकोपस्य (अबन्ध्याः सफलः कोपो यस्य तस्य सफल-कोपस्य अतएव) आपदां विहन्तुः (विपद्विनाशनस्य जनस्य) देहिनः (जनाः) स्वयमेव (स्वतएव प्रयत्नमन्तरेणैव इत्यर्थः) वश्या भवन्ति (अधीना जायन्ते)। अमर्षशून्येन (अमर्षेण कोपेन यः शून्यः तेन अकोपेन) जन्तुना (जनेन) जातहार्दैन (जातं हार्दं प्रेम यस्य तेन तुष्टेन सता इति शेषः) जनस्य (देहिनः) आदरो न (आस्था न भवति) विद्विषा (शत्रुणा रुष्टेन सता इति शेषः) दरो न (भयं न भवति)। Malli also construes विद्विषा आदरो न।

Eng.—People of themselves come under the control of one whose ire is not ineffectual and who can avert danger. An individual destitute of ire becoming a friend, no gratefulness comes to people, nor does fear arise he turning an enemy. *Or*—People...An individual...ire causes no concern in people on becoming a friend or a foe.

Beng.—ক্রোধ নিষ্ফল হয় না বলিয়া যিনি বিপদ বিনাশ করিতে পারেন লোক আপনা হইতেই তাঁর বশ হয়। ক্রোধহীন ব্যক্তি মিত্র তা দেখাইলেও কেহ আপ্যায়িত হয় না, শত্রু হইলেও কেহ ভয় পায় না।

Expl.—Anger is man's enemy it is true, but there are occasions when anger is of use. If a man is irresistible when angry, he can guard others in danger. The whole world becomes the slave of such a man. On the other hand if one is never angry who cares if he is a friend or a foe ? Every one takes mean advantage of his forbearance. Hence anger must

not be discarded altogether but reserved for the right occasion. The present is the most opportune moment for the display of your anger.

Malli.—ननु अन्तःशत्रुत्वात् क्रोधस्त्याज्य एव इत्याशङ्क्य आह,[1] अबन्ध्येति। अबन्ध्यः कोपो यस्य तस्य 'अबन्ध्यकोपस्य' अतएव 'आपदां विहन्तुः' निग्रहानुग्रहसमर्थस्य इत्यर्थः। पुंस इति शेषः। 'देहिनो' जन्तवः 'स्वयमेव वश्याः' वशङ्गता भवन्ति ["वशङ्गतः" इति यत् प्रत्ययः] अतस्त्वया कोपिना भवितव्यमित्यर्थः[2]। व्यतिरेके तु अनिष्टमाचष्टे[3] 'अमर्षशून्येन' निष्कोपेन जन्तुना। [कन्यया शोक इतिवत् "हेतौ" इति तृतीया[4]] हृदयस्य कर्म हार्दं स्नेहः ["प्रेमा ना प्रियता हार्दं प्रेम स्नेहः" इत्यमरः। युवादित्वादण्। "हृदयस्य हृल्लेखयदण्लासेषु" इति हृदादेशः[5]] 'जातहार्देन' जातस्नेहेन सता 'जनस्य आदरो न'। 'विद्विषा' च सता 'आदरो न'। अमर्षहीनस्य रागद्वेषौ अकिञ्चित्करत्वादगण्यौ इत्यर्थः[6]। अथवा विद्विषा सता 'दरो' भयं न ["दरो स्त्रियां भये त्रासे" इत्यमरः[7]]। एतस्मिन्नेव (? एकस्मिन्नेव)? प्रयोगे सन्धिवशात् द्विधा पदच्छेदः। पुंवाक्येषु न दोषः[8]। अतः स्थाने कोपः कार्यः, त्याज्यस्तु अस्थाने कोप इति भावः[9] ॥ ३३ ॥

NOTES ON MALLI.

1. ननु etc.—Apprehending the retort, "anger should be given up for it is an internal enemy she says. 2. अतः etc.—The sense is, hence you should show your ire. 3. व्यति etc.—She now shows that evil results on assuming the contrary. 4. कन्यया etc.—In जन्तुना there is हेतौ तृतीया by the rule "हेतौ" as in कन्यया शोकः। 5. Amara gives प्रेमा (masculine). प्रियता, हार्दम्, प्रेम as synonymous. अण् in हार्दम् comes in after the word हृदय for it is listed in the युवादि class. Again हृदय becomes हृद् by the rule "हृदयस्य हृद्—" (see *Charcha*).

6. अमर्ष etc.—The sense is—friendship and anger of one having no ire are negligible because they lead to nothing. 7. दरः etc.—दर, both neuter and masculine, means fear and a hole. 8. एतस्मिन् etc.—The phrase विद्विषा दरः may be broken up by सन्धि in two ways, thus विद्विषा and आदरः also विद्विषा and दरः। And this sort of splitting up words is not faulty in human speech (?). *N. B.*—The text is vicious. एतस्मिन् should be एकस्मिन् and the stop after पदच्छेदः should be omitted. We have then—एकस्मिन्नेव प्रयोगे सन्धिवशात् द्विधापदच्छेदः पुंवाक्येषु न दोषः—In speeches of males it is not a defect to split up a सन्धि in two ways in the same expression. 9. अतः etc.—So anger should be shown in the right place but should be avoided if inopportune.

CHARCHA.

1. अबन्ध्य etc.—बन्धुं योग्य इति बन्ध + ण्यत् कर्मणि = बन्ध्यः, barren, ineffective. न बन्ध्यः अबन्ध्यः not ineffective, *i.e.*, अव्यर्थः। नञ्तत्—। कुप + घञ् भावे = कोपः ire. अबन्ध्यः कोपः अस्य, whose ire is effective, बहु—। तस्य। Qual. जनस्य understood. Or, an attributive used substantively. शेषे षष्ठी, related to वश्याः। A man who is अबन्ध्यकोप is expected to be आपदां विहन्ता।

2. विहन्तुः—वि + हन + तृच् कर्तरि = विहन्ता destroyer. तस्य। Qual. जनस्य understood (See note 1).

3. आपदाम्—आ + पद + क्विप् भावे (सम्पदादित्वात्) = आपद् danger. तासाम्। आपदाम् takes कर्मणि षष्ठी by the rule "कर्तृकर्मणोः कृति"। We cannot have तृन् in विहन्तुः for then षष्ठी in आपदाम् will be

barred by the rule "न लोकाव्ययनिष्ठाखलर्थतृनाम्"। आपत् here is मानुषी आपत्, danger caused by human agency. With respect to these one becomes आपदां विहन्ता if one is अवन्ध्यकोपः be the आपत् his own or of his followers or of any one else. दैवी आपत्, however, is untouched by human wrath. Droughts, cyclones etc. cannot be averted by being अवन्ध्यकोपः unless we mean that even gods dread the wrath of the powerful among human beings. Yudhishthira, with the help of his brothers, could indeed move the gods in his favour.

4. जनस्य—शेष सम्बन्धे षष्ठी।

5. वश्याः—वश is आयत्तता। वशं गता इति वश + यत् = वश्याः controlled. Here यत् comes in by the rule "वशं गतः"। Qual. देहिनः। People fear his wrath and do his behests for fear of offending him.

6. स्वयम्—An अव्यय in the sense of तृतीया। प्रकृत्यादित्वात् तृतीया।

7. देहिनः—देह is body. सः अस्ति एषामिति देह + इनि मत्वर्थे = देहिनः embodied beings. Nom. to भवन्ति।

8. अमर्ष etc.—मृष (तितिक्षायाम्) + घञ् भावे = मर्षः forbearance. न मर्षः अमर्षः wrath, नञ्तत्—। अमर्षेण शून्यः devoid of wrath, श्यातत्—। तेन। Qual. जन्तुना।

9. जनस्य—शेषे षष्ठी। Related to आदरः and दरः।

10. जन्तुना—हेतौ श्या as in कन्यया शोकः। The word expresses दीनता।

11. जातहार्देन—हृदयस्य कर्म इति हृदय + अण् = हार्दम् meaning 'love' स्नेहः। Here हृदय becomes हृद् by the rule "हृदयस्य हृल्लेखयदण्लासेषु" —हृदय becomes हृद् when लेख, the affixes यत् and अण् and the

word लास follows. Here अण् follows, hence the change. जातं हार्दम् अस्य, whose love is grown, *i.e.*, one who is favourably disposed. बहु—। तेन। Qual. जन्तुना।

12. विद्विषा—For deriv. See Sl. 3. The base is विद्विष्। तेन। Qual. जन्तुना। Decline विद्विट् विद्विषौ विद्विषः etc.

13. विद्विषादरः—Here the epithet is broken up as विद्विषा आदरः and also as विद्विषा दरः। दृ (or आ + दृ) + अप् भावे दरः (or आदरः)। दर dread ; आदर regard, concern. आदरः goes with जातहार्देन, thus जातहार्देन सता आदरो न। Friendship of people is sought after ; but the friendship of one who is अमर्षशून्य is not at all prized, no one cares for it (आदरो न)। दरः goes with विद्विषा, thus विद्विषा सता न दरः। An enemy is naturally dreaded, but if he is अमर्षशून्य, then people will not fear him. If आदरः is taken with this also then विद्विषा सता आदरो न means that his enmity too people look upon with unconcern. Malli's remark पुंवाक्येषु न दोषः is obscure. पुंवाक्य cannot mean words uttered by males, for the speaker here is a female. "Words uttered to males" would imply that males have superior intelligence and are therefore capable of splitting up phrases differently for different purposes. This is unjust to females, and the assumption involved in it is directly contradicted by the context ; because the speaker is a female and her deliberate use of a phrase capable of such handling does not argue lack of intelligence in females. Lastly, supposing that पुम्स् here means the same as 'man' does in 'man is mortal' and includes both males and females, पुंवाक्य means 'human speech'. The sense then is

that such splitting up is not allowed in tales for the young when dogs, goats, monkeys etc. are made to speak out in human language. The reason is the lack of the necessary intelligence to compose phrases of this character.

14. *Voice*—देहिभिः वश्यैः भूयते।...आदरेण न (भूयते)...दरेण न (भूयते)।

34. Look at Vrikodara ; O how changed !

परिभ्रमलँलोहितचन्दनोचितः
पदातिरन्तर्गिरि रेणुरूषितः।
महारथः सत्यधनस्य मानसं
दुनोति नो कच्चिदयं वृकोदरः॥ ३४॥

Prak.—कच्चित् अयं वृकोदरो मानसं नो दुनोति [I hope Vrikodara does not grieve the heart]. Whose heart ?—सत्यधनस्य मानसम् [The heart of the person who cares so much for the sanctity of his undertakings]. Oh ! you mean me ? Why should he grieve my heart ?—महारथो वृकोदरः पदातिः [Because Vrikodara, though one of the foremost of charioteers, is now a mere traveller on foot]. Is that much of a grievance ?—लोहितचन्दनोचितः वृकोदरः रेणुरूषितः [Vrikodara was fond of anointing his body with red sandal paste ; instead, he is now powdered all over with dust]. How ?—अन्तर्गिरि परिभ्रमन् [He travels on foot as I have told you ; and wandering bare-footed on the hills he gets dusted all over]. 34.

Prose and Syn.—लोहितचन्दनोचितः (उचितम् अभ्यस्तं लोहितचन्दनं यस्य सः अभ्यस्तरक्तचन्दनः) महारथः (रथचारी) रेणुरूषितः (रेणुभिः धूलिभिः

रूषितः धूलिच्छुरितः) पदातिः (पादचारी) अन्तर्गिरि (गिरिषु) परिभ्रमन् (विचरन्) अयं वृकोदरः सत्यधनस्य (सत्यं धनं यस्य तस्य तव इति शेषः) मानसम् (मनः) नो दुनोति कच्चित् (मन्ये नैव तापयति)। *Or*—महारथः लोहित-चन्दनोचितः अयं वृकोदरः पदातिः अन्तर्गिरि परिभ्रमन् रेणुरूषितः सत्यधनस्य मानसं नो दुनोति कच्चित्।

Eng.—I hope this great charioteer Vrikodara, who was used to red Sandal paste, now bare-footed dusted red all over wandering on hills, does not grieve the heart of him that values vow so much.

Beng.—মহারথ এই বৃকোদর পূর্বে গায়ে রক্ত চন্দন মাখিতেন। এখন শুধু পায়ে পর্বতে পর্বতে ভ্রমণ করিয়া ধূলিতে সর্বাঙ্গে রক্তবর্ণ হইতেছেন দেখিয়া আপনার মনে আঘাত লাগিতেছে না তো? কারণ আপনি সত্যধন, দ্বাদশ বৎসর বনবাসরূপ সত্য পালন করিতে উদ্যত।

Expl.—Here the reference is to Yudhishthiras vow—सत्य—to reside 12 years in some forest and 1 year incognito. Draupadi tauntingly says—I hope you do not feel it on seeing Bhima thus transformed and suffer so much. For, if you do, you cannot possibly keep your vow, there is still such a long time a-head. Also see *Prak.*

Malli.—परिभ्रमन्निति—'लोहितचन्दनोचितः' उचितलोहितचन्दनः ["वाहि-ताग्न्यादिषु" इति साधुः[1]] अभ्यस्तरक्तचन्दन इत्यर्थः। ["अभ्यस्तेऽप्युचितं न्याय्यम्" इति यादवः[2]] 'महारथो' रथचारी। उभयत्रापि प्रागिति शेषः[3]। अद्य तु 'रेणुरूषितः' धूलिच्छुरितः। पद्ग्रामतति गच्छतीति 'पदातिः' पादचारी ["अज्यतिभ्याच्च" इत्यनुवृत्तौ "पादे च" इति औणादिकः इण् (? ञ्) प्रत्ययः। 'पादस्य पदाज्यातिगोपहतेषु—' इति पदादेशः[4]] 'अन्तर्गिरि' गिरिषु अन्तः (?) [विभक्त्यर्थे अव्ययीभावः "गिरेश्च सेनकस्य" इति विकल्पात् समासान्ताभावः[5]] 'परिभ्रमन् अयं वृकोदरः' भीमः 'सत्यधनस्य' इति सोल्लुण्ठवचनम्—अद्यापि त्वया सत्यमेव रक्ष्यते न तु भ्रातरः इति भावः[6]। तवेति शेषः। 'मानसं नो दुनोति'

["स्वान्तं हृन्मानसं मनः" इत्यमरः] 'कच्चित्' न परितापयति ? ["कच्चित् कामप्रवेदने" इत्यमरः। स्वाभिप्रायाविष्करणं कामप्रवेदनम् [7]] ॥ ३४ ॥

NOTES ON MALLI.

1. वाहित etc.—The निष्ठान्त word उचित optionally leads here by the rule "वाहिताग्न्यादिषु"। 2. अभ्यस्ते etc.—उचित, as Yadava says, means अभ्यस्त and न्याय्य। 3. उभय etc.—In both the cases the reference is to prior time. 4. अज्यति etc.—In पदाति there is the औणादिक affix इञ् after the root अत preceded by पाद as its उपपद। The rule is "पादे च" where there is अनुवृत्ति of "अज्यतिभ्याञ्च" (meaning अज् and अत् take इञ् preceded by पाद as their उपपदs.) Then again पाद becomes पद when आजि etc. follow by the rule "पादस्य पद— " (See *Charcha*). 5. विभक्ति etc.—In अन्तर्गिरि there is विभक्त्यर्थे अव्ययीभाव। No समासान्त because the समासान्त is optional by the rule "गिरेश्च— " (See *Charcha*). 6. सोल्लुण्ठ etc.—In सत्यधनस्य there is a taunt, namely, even now vow is being guarded by you and not the brothers. 7. कच्चित्—etc.—Amara says कच्चित् signifies कामप्रवेदन। कामप्रवेदन means disclosure of one's own wish.

CHARCHA.

1. परि etc.—परि + भ्रम् (भ्वादि) + लटः शतृ = परिभ्रमन् wandering. Qual. बकोदरः। Here the root optionally takes श्यन् by the rule "वा भ्राशम्भ्लाशभ्रमुक्रमुक्लमु चसिवुटि लषः "—in लट्, लोट्, लङ्, विधिलिङ्। Hence the other form is परिभ्रम्यन्। There is another भ्रम of the दिवादि class which gives परिभ्राम्यन्।

2. लोहित etc.—उच + क्त कर्मणि = उचितम् here suited, practised

अभ्यस्तम्। See Yadava quoted by Malli. लोहितं चन्दनम्, कर्मधा—। लोहितचन्दन is रक्तचन्दन red sandal. उचितं लोहितचन्दनम् अस्य who is habituated to red sandal (*i.e.*, sandal paste), बहु—। Also optionally उचितलोहितचन्दनः। Qual. द्वकोदरः। Here उचित optionally leads by the rule "वाहिताग्न्यादिषु"—Words of the आहिताग्नि class take the पूर्वनिपात of निष्ठान्त words optionally. Thus the form here is लोहितचन्दनोचितः। He was उचितलोहितचन्दनः *then*, but *now* he is रेणुरूषितः। Mark the contrast.

3. पदातिः—पादाभ्याम् अतति गच्छतीति पाद + अत + इञ् = पद + अत + इञ् = पदातिः a pedestrian. Qual. द्वकोदरः। Here the उणादि affix is इञ् and *not* इण् (Vide the उणादि सूत्रs "अज्यतिभ्याञ्च" and "पादे च")। पाद here becomes पद by the rule "पादस्य पदाज्यातिगोपहतेषु"—पाद becomes पद when आजि, आति, ग or उपहत follows as उत्तरपद। He was महारथ *then*, he is पदाति *now*—another contrast.

4. अन्तर्गिरि—गिरिषु इत्यर्थे अन्तर्गिरि। विभक्त्यर्थे अव्ययी—। तत्यथा तथा। Qual. परिभ्रमन्। Here गिरि will optionally become गिर with टच् as समासान्त by the rule "गिरेश्च सेनकस्य"—An अव्ययीभाव ending in गिरि optionally takes the समासान्त टच्। Thus the alt. form is अन्तर्गिरम्। Here the usual reading in Malli is गिरिषु अन्तः। The अन्तः is unnecessary and misleading. The अव्ययीभाव is of गिरि and अन्तर्, but being विभक्त्यर्थे its equivalent is merely a विभक्त्यन्त word. Thus गिरिषु is sufficient. Again the समास is obligatory—नित्यसमास, so the वाक्य should not contain *both* the constituents of the compound. अविग्रहः अस्वपदविग्रहो वा नित्यसमासः। Hence both गिरि and अन्तर् should not be present in the वाक्य। Possibly Malli wrote गिरिषु only and अन्तः is an interpolation.

5. रेणु etc.—रुष+क्त कर्त्तरि=रुषितः tinged कुरितः। रेणु is dust. रेणुभिः रुषितः covered with dust, श्या तत्—। Qual. वृकोदरः। See also note 2.

6. महारथः—महान् रथो यस्य सः, बहु—। Qual. वृकोदरः। See also note 3. Here महत् becomes महा by the rule "आन्महतः समानाधिकरणजातीययोः"—आत् is substituted for the final of महत् in कर्मधा—and बहुव्रीहि compounds and when the affix जातीयर् follows.

7. सत्यधनस्य—सत्य is Yudhisthira's vow to live for 12 years in some forest, and to pass one year incognito. सत्यमेव धनमस्य who values सत्य (vow), बहु—। तस्य। Qual. तव understood. सत्यधनस्य gives the reason why Yudhhisthira should not be grieved. This is a taunt. See what it costs one to be सत्यधन। See under कच्चित्।

8. मानसम्—मनः एव मानसम्, स्वार्थे अण्। तत्। Obj. of दुनोति।

9. दुनोति—दु (उपतापे) (स्वादि)+लट ति दुनोति grieves [दुदाव, अदुनोत्, अदौषीत्]। [दु in the sense of गति is भ्वादि and is conjugated as द्रवति etc. दु गतौ gives द्रून with क्त, but दु उपतापे gives दुत with क्त। cf. "मृदुतया दुतया" etc. *Magha*. Nom. वृकोदरः।

10. नो—This is an अव्यय in the sense of न (not). "अभावे नञ्यनो नापि" इत्यमरः।

11. कच्चित्—An अव्यय implying कामप्रवेदन, *i.e.*, स्वाभिप्रायाविष्करण (See Malli and notes thereon). Here "वृकोदरः मानसं नो दुनोति"—is the object of the speaker (स्वाभिप्राय) and this she discloses (आविष्कार) by कच्चित्। In other words when she questions

मानसं दुनोति नो she wants the answer मानसं दुनोति नो। This is the only consistent answer युधिष्ठिर can give, because he is सत्यधन। Thus the ridiculousness of सत्यधनता in such circumstances is exposed. Hence Malli says "सत्यधनस्य इति सोल्लुण्ठवचनम्"। If a mendicant loses his brother and weeps and a passer-by says "Well, Sir Ascetic, the brother's loss surely does not pain you" the speech becomes a taunt on asceticism. Similarly "Well, सत्यधन, Bhima's troubles cannot touch you" is a taunt on Yudhishthira's सत्यधनता। *N. B.*—Here Yudhisthira is not showing signs that he is touched; hence it is not easy to establish taunt.

12. अयम्—Refers to वृकोदरः who is सन्निहित। cf. "इदमस्तु सन्निकृष्टं समीपतरवर्त्ति चैतदोरूपम्। अदसस्तु विप्रकृष्टं तदिति परोक्षे विजानीयात्॥"

13. वृकोदरः—वृकस्य (व्याघ्रविशेषस्य) उदरम्, इतत्—। वृकोदरमिव उदरमस्य इति वृकोदरः। बहुव्रीहि by the rule "सप्तम्युपमान—" See Sl. 16. Bhima is called वृकोदरः perhaps because he was a voracious eater.

14. *Voice*—...चन्दनोचितेन...पदातिना...रूषितेन...महारथेन परिभ्रमता अनेन वृकोदरेण...दूयते...।

15, *Remark*—The सन्धि in परिभ्रमलँ लोहित is guided by the rule "तोर्लि"—तवर्ग is changed to ल when ल follows. Here the न being nasal अनुनासिक 'ल' is its substitute "नकारस्यानुनासिको लकारः"—*Bhattoji*. Thus परिभ्रमन् + लोहित = परिभ्रमलँ लोहित। It is the first ल that is nasal.

35. Dhananjaya carries your bark garment ! O woe !

विजित्य यः प्राज्यमयच्छदुत्तरान्
कुरूनकुप्यं वसु वासवोपमः ।
स वल्कवासांसि तवाधुना हरन्
करोति मन्युं न कथं धनञ्जयः ? ॥ ३५ ॥

Prak.—कथं न धनञ्जयस्तव मन्युं करोति [How is it that Dhananjaya does not excite your ire] ? Why should he ?—अधुना वल्कवासांसि आहरन् कथं न मन्युं करोति [He now carries your bark garments and holds them ready for you when you need them ; that ought to raise your wrath]. What is the harm in that ?—यः तव प्राज्यमकुप्यं वसु अयच्छत् स वल्कवासांसि आहरन् न कथं मन्युं करोति [No question of harm. But look at the incongruity of the offer of bark garments from one who at one time gave you an immense amount of gold and silver]. When was that ?—वासवोपमः धनञ्जयः उत्तरान् कुरून् विजित्य अयच्छत् [He is as mighty as Indra himself. At your Rajasuya he overpowered the Uttara-Kurus and wrested for you vast wealth from them]. 35.

Prose and Syn. वासवोपमः (वासव इन्द्रः, उपमा यस्य स इन्द्रतुल्यः) यो धनञ्जयः (अर्जुनः) उत्तरान् कुरून् विजित्य (प्रभूतम्) अकुप्यम् (हैमरूप्यादभिन्नम्) वसु (वित्तम्) अयच्छत् (दत्तवान्) सः अधुना (सम्प्रति) तव वल्कवासांसि (तरुत्वग्वसनानि) आहरन् (उपनयन्) कथं तव मन्युम् (क्रोधं दुःखं वा) न करोति ?

Eng.—Why does not Dhananjaya, Vasava's peer, who having conquered the Uttara Kuru land brought you immense wealth consisting of no base metal, now collecting bark garments for you, raise your wrath ?

Beng.—ইন্দ্রসদৃশ ধনঞ্জয় উত্তরকুরু দেশ জয় করিয়া আপনাকে প্রভূত রৌপ্য-সুবর্ণাত্মক ধন দিয়াছিলেন। তিনি আপনার বল্কলের বস্ত্র আহরণ করিয়া আপনার ক্রোধ সঞ্চার করেন না কেন ?

Expl.—Easy. See *Prak.* *N. B.*—The implicattion here is that he who conquered the *North* कुरु will conquer the *South* कुरु too if you but give the word. The name of the country is उत्तरकुरु a compound. कुरु is purposely separated to draw attention to the present adversaries of युधिष्ठिर from whom the kingdom has to be wrested.

Malli.—विजित्येति—वासवः इन्द्र उपमा उपमानं यस्य स 'वासवोपमः' इन्द्र-तुल्यः 'यो धनञ्जयः', 'उत्तरान् कुरून्' मेरोरुत्तरान् मानुषान् देशविशेषान् 'विजित्य प्राज्य'' प्रभूतम् ["प्रभूतं प्रचुरं प्राज्यम्" इत्यमरः] कुप्यात् अन्यत् 'अकुप्य'' हेम-रूप्यात्मकम् ["स्यात् कौशञ्च हिरण्यञ्च हेमरूप्ये क्लताक्लते। ताभ्यां यदन्यत् तत्कुप्यम्" इत्यमरः [1]] 'वसु' धनम् 'अयच्छत्' दत्तवान् ["पाघ्रा—" इत्यादिना दाणो यच्छा-देशः [2]] 'सः' धनं जयतीति 'धनञ्जयोः' अर्जुनः ["संज्ञायां भृतृवृजि—" इत्यादिना खच् प्रत्ययः। "अरुर्द्विषत्—" इत्यादिना सुमागमः [3]] 'अधुना' अस्मिन् काले ["अधुना" इति निपातनात् साधु [4]] 'तव वल्कवासांसि आहरन् कथं मनुः' क्रोधं दुःखं वा 'न करोति' ॥ ३५ ॥

NOTES ON MALLI.

1. स्यात् etc.—Gold and silver, raw and wrought constitute कौश and हिरण्य। कुप्य is other than these (*i.e.*, the base metals copper, iron etc.)—So says Amara. 2. पाघ्रा etc.—In अयच्छत्, यच्छ comes in place of दाण् by the rule "पाघ्रा—" (See *Charcha*). 3. संज्ञायाम् etc.—धनञ्जय is derived with the affix खच्, after the root जि by the rule "संज्ञायां—" (See *Charcha*).

Again the augment सुम् comes in by the rule "अरुर्द्विषत्—" (see *Charcha*). 4. अधुना etc.—The word "अधुना" is irregularly formed by the rule "अधुना" (See *Charcha*).

CHARCHA.

1. विजित्य—वि + जि + ल्यप् having conquered. Here तुक् comes in by the rule "ह्रस्वस्य पिति कृति तुक्"—roots ending in ह्रस्व (short vowel) take the augment तुक् when a कृत् affix droping प् follows. [जिगाय, अजैषीत्, जेष्यति]. The root जि preceded by वि here is आत्मनेपद and will be conjugated as विजयते, व्यजेष्ट etc. The rule is "वि-पराभ्यां जेः"।

2. प्राज्यम्—प्रवीयते इति प्र + अज (गतौ) भ्वादि + ण्यत् कर्म्मणि = प्राज्यम् immense, प्रभूतम्। Or प्रकर्षेण अज्यते काम्यते इति प्र + अञ्च + क्यप् कर्म्मणि = प्राज्यम्। तत्। Qual. वसु। For प्राज्य meaning प्रभूत cf. "युगपदयुगवाहुभ्यः प्राप्तेभ्यः प्राज्यविक्रमाः—" Kumara II.

3. अयच्छत्—दाण् + लङ् द। Nom. धनञ्जयः। यच्छ is substituted for दाण् in लट लोट्, लङ् and विधिलिङ् by the rule "पा-घ्रा-ध्मा-स्था-म्ना-दाण्-दृशि-अर्त्ति-सर्त्ति-शद-सदां पिव-जिघ्र-धम-तिष्ठ-मन-यच्छ-पश्य-ऋच्छ-धौ-शीय-सीदाः"। [ददौ अदात्, दास्यति]

4. उत्तरान् कुरून्—कुरु here refers to a country which, to distinguish it from the कुरु which is the land of दुर्य्योधन now, is called उत्तरकुरु। The whole is a compound and संज्ञा of the land. North and south here is with reference to Mt. Meru. This mountain is close to the source of Indus, Ganges and Brahmaputra in Central Asia. For derivation of कुरु see Sl. 1. The plural in Malli. (मेरोरुत्तरान् मानुषान् देशविशेषान्) is suspicious.

मेरोरुत्तरो मानुषो देशविशेषः is better (see Remark on Malli under Sl. 1.) Also see under *Expl.* above.

5. अकुप्यम्—गुप्यते रक्ष्यते इति गुप + क्यप् कर्म्मणि निपातनात् = कुप्यम् means 'wealth other than gold and silver'. न कुप्यम् अकुप्यम् other then कुप्य, नञ् तत्—। Qual. वसु। Thus अकुप्यम् means gold and silver. "अकुप्यं हेमरूप्यात्मकम्"—Malli. Also see Amara quoted by Malli. The word कुप्य is irregularly formed by the rule "राजसूयसूर्य—" (see Sl. 17). cf. "गुपेरादेः कत्वञ्च संज्ञायाम्। सुवर्णरजतभिन्नं धनं कुप्यम्"—*Bhattoji.* When not meaning 'सुवर्णरजतभिन्नधन', गुप takes ण्यत् and *not* क्यप् and the form is गोप्यम् with ण्यत्। "गोप्यमन्यत्"—*Vritti.*

6. वासवो etc.—उप + मा + अङ् भावे = उपमा resemblance. वासव is is Indra. वासवः उपमा यस्य, बहु—। Qual. धनञ्जयः। Here अङ् comes in by the rule "आतश्चोपसर्गे"—आकारान्त roots preceded by उपसर्गs take अङ् but not in the कर्तृवाच्य।

7. वल्क etc.—वस्यते आच्छाद्यते अनेन इति वस + असुन् करणे = वासस् garment. वल्क is वल्कल bark। वल्कान्येव वासांसि, वल्कवासांसि bark-garments कर्म्मधा—। तानि। कर्म of आहरन्।

8. तव—शेषे षष्ठी।

9. अधुना—अस्मिन् काले इति इदम् + ङि (७मी) + धुना स्वार्थे = अधुना now. It is an अव्यय, and is got by निपातन in the rule "अधुना"—अधुना is irregularly formed with धुना added to इदम् in the ७मी विभक्ति, to denote काल (time). अधिकरण of आहरणक्रिया।

10. आहरन्—आ + हृ + शतृ कर्त्तरि = आहरन् gathering, procuring. Qual. धनञ्जयः। Also See Sl. 27. under उदाजहार।

11. करोति—कृ + लट् ति। Nom. धनञ्जयः। [चकार-चक्रे, करिष्यति-ते, अकरीत्-अकुरुत, अकार्षीत्-अकृत]।

12. मन्युम्—मन्यु is anger or grief। तम्। Obj. of करोति। See Sl. 27.

13. कथम्—An अव्यय denoting interrogation.

14. धनञ्जयः—धनं जयतीति धन + जि + खच् कर्त्तरि = धनञ्जयः Arjuna. Here जि takes खच् कर्त्तरि to denote संज्ञा by the rule "संज्ञायां भृ-तृ-वृ-जि-धारि-सहि-तपि-दमः" (these 8 roots take खच् कर्त्तरि to denote संज्ञा)। Then again मुम् comes after the word धन by the rule "अरुर्द्विषदजन्तस्य मुम्"—मुम् is the augment after the words अरुस्, द्विषत् and अजन्त words when an उत्तरपद ending in खच् follows. The name धनञ्जय is appropriately used here while speaking of धन presented after the जय of the उत्तरकुरु country. Also it is a hint that he can accomplish the आहरण of धन after the जय of the दक्षिणकुरु too if set at it. What was possible with उत्तर may not be impossible with दक्षिण।

15. *Voice*—येन...वासवोपमेन धनञ्जयेन...अदीयत तेन...मन्युः...क्रियते।

36. The twins have become hairy and the hard bed of rock has made them horny ! what a pity !!

वनान्तशय्याकठिनोक्तताक्तती
कचाचितौ विष्वगिवागजौ गजौ।
कथं त्वमेतौ धृतिसंयमौ यमौ
विलोकयन्नुत्सहसे न बाधितुम् ॥ ३६ ॥

Prak.—कथं त्वं धृतिसंयमौ बाधितुं न उत्सहसे [I wonder you do not think of renouncing your patience and restraint]. Why

should I ?—एतौ यमौ विलोकयन् कथं न उत्सहसे [The sight of these twin brothers Nakula and Sahadeva ought to be reason enough]. How ?—वनान्तशय्याकठिनीकृताकृती यमौ [Their body has become horny by lying on the bare rocky forest soil]. A delicate frame is not what a Kshattriya wants—अगजौ गजौ इव विष्वक् कचाचितौ [They get no chance to crop their hair, and have become hairy all over like a pair of hill-tuskers. Does not their ugly look rouse you to action ?].

Prose and Syn.—वनान्तशय्याकठिनीकृताकृती (वनस्य अन्तः एकदेश एव या शय्या तया कठिनीकृता आकृतिर्देहो ययोरौ) विष्वक् (समन्तात्) कचाचितौ (कचैः केशैः आचितौ व्याप्तौ) अगजौ (पर्वतीयौ) गजौ इव एतौ यमौ (युग्मजातौ नकुलसहदेवौ) विलोकयन् (पश्यन्) त्वं कथम् (केन हेतुना) धृतिसंयमौ बाधितुम् (धृतिं तुष्टिं संयमम् आत्मनिग्रहञ्च नाशयितुम् अतुष्यन् यथारुचि प्रतिकर्त्तुमिति शेषः) न उत्सहसे (न यतसे) ?

Eng.—Why do you not think of giving up your contentment (*Or*—patience) and restraint seeing these twins strewn all over with hair like a pair of hill-born tuskers and with their person rendered horny by their bed of the forest-place ?

Beng.—যমজাত নকুল ও সহদেবের শরীর পর্বতজাত হস্তীর ন্যায় কেশে পরিব্যাপ্ত হইয়াছে ও সর্বদা বনভূমিতে শয়ন করাতে কঠিন হইয়া গিয়াছে। দেখিয়া বর্ত্তমান অবস্থায় সন্তোষ পরিত্যাগপূর্বক আত্মসংযম ত্যাগ করিয়া কার্য্যে প্রবৃত্ত হইতেছেন না কেন ?

Expl.—Easy. See *Prak.*

Malli.—वनान्तेति। 'वनान्तौ' वनभूमिरेव शय्या तया 'कठिनीकृताकृती' कठिनीकृतदेहौ ["आकारो देह आकृतिः" इति वैजयन्ती] 'विष्वक्' समन्तात् ["समन्ततस्तु परितः सर्वतो विष्वगित्यपि" इत्यमरः [1]] 'कचाचितौ' कचव्याप्तौ विशीर्णकेशौ इत्यर्थः। अतएव 'अगजौ' गिरिसम्भवौ 'गजौ इव' स्थितौ 'एतौ यमौ'

युग्मजातौ माद्रीपुत्रौ इत्यर्थः। ["यमो दण्डधरे ध्वाङ्क्षे संयमे यमजेऽपि च" इति विश्वः [2]] 'विलोकयन् त्वं कथं धृतिसंयमौ' सन्तोषनियमौ ["धृतिर्योगान्तरे धैर्ये धारणाध्वरतुष्टिषु" इति विश्वः [3]] 'बाधितुं न उत्सहसे' न प्रवर्त्तसे ["शक्लधष—" इत्यादिना तुमुन् [4]]। अहो ते महत् धैर्यमिति भावः [5] ॥ ३६ ॥

NOTES ON MALLI.

1. समन्ततः etc.—Amara says. समन्ततः, परितः, सर्वतः and विष्वक् are synonymous. 2. यमः etc.—Viswa says यम means god of death, crow, restraint, and also twin-born. 3. धृति etc.—धृति means a kind of yoga, patience, persistence, sacrifice and satisfaction. 4. शक etc.—तुमुन् in बाधितुम् comes in by the rule "शक्लधष—" (see *Charcha*). 5. अहो etc.—The sense is, O, great is thy patience.

CHARCHA.

1. वनान्त etc.—वनस्य अन्तः एकदेशः इति वनान्तः forest tract, ६तत्—। वनान्त एव शय्या bed of forest tract, कर्मधा—। Or वनान्ते शय्या शयनम् सुप्सुपा। अकठिना कठिना कृता इति कठिना + च्वि (अभूततद्भावे) + कृ + क्त कर्मणि स्त्रियाम्=कठिनीकृता made hard. वनान्तशय्यया कठिनीकृता made hard by bed etc., ३या तत्—। तादृशी आकृतिः ययोः तौ, whose frame is made hard by bed etc., बहु—। Qual. यमौ। For अन्त in the sense of देश or एकदेश comp. "गन्धस्येत्वे तदेकान्तग्रहणम्" also "अन्तः स्वरूपे निकटे प्रान्ते निश्चयनाशयोः। अवयवेऽपि—" (इति हैमः) where अवयव is एकदेश।

2. कच etc.—आ + चि + क्त कर्मणि=आचितौ covered. कच is hair. तैः आचितौ covered with hair, ३या तत्—। Qual. यमौ।

3. विष्वक्—There is an अव्यय word विष्वग् ending in ग which is a primitive (अव्युत्पन्नप्रातिपदिक) meaning सर्वतोभाव। This suits here, the ग being changed into क by "झलां जशोऽन्ते" and the क returning to ग by सन्धि। Again विषु is also an अव्यय and a primitive meaning सर्वतोभाव। विषु अञ्चति गच्छति इति विषु + अञ्च + क्विन् कर्त्तरि विष्वच् (प्रातिपदिक) which also is *by some* treated as an अव्यय। The च changing into क by "चोः कुः" we get विष्वक् and सन्धि alters क into ग। We prefer the first derivation. Qual. the क्रिया in आचित। For a similar use compare "विष्वङ्मोहः स्थगयति कथं मन्दभाग्यः करोमि"—*Bhavabhuti.*

4. अगजौ—न गच्छतीति नञ् + गम + ड कर्त्तरि = अगः a mountain. अगे गिरौ जातौ इति अग + जन् + ड कर्त्तरि = अगजौ born in a mountain. Qual. गजौ। The alternative form is नगः (a mountain). cf. "हिमालयो नाम नगाधिराजो"—Kumara I. The rule is "नगोऽप्राणिष्वन्यतरस्याम्"—In नग the नञ् is optionally retained, when *not* referring to anything animate. While denoting प्राणी, the form is always अग। cf. "अगो वृषलः शीतेन"।

5. एतौ—Refers to Nakula and Sahadeva who were near. For the force of एतद् see Sl. 34 under अयम्। Qual. यमौ।

6. धृतिसंयमौ—धृ + क्तिन् भावे = धृति patience धैर्य्य, or contentment तुष्टि। सम् + यम + अप् भावे = संयम self-restraint. धृतिश्च संयमश्च, इन्द्व। तौ। कर्म of बाधितुम्। He is now content with his lot. The sight should destroy the contentment. He is now restraining himself from action. After loss of contentment the restraint also should go and he should set about for action.

7. यमौ—यम means यमजात twin-born. तौ। कर्म of विलोकयन्।

Refers to Madri's sons नकुल and सहदेव who were celebrated for their personal beauty. The change wrought has been woeful.

8. विलोकयन्—वि + लोक + णिच् (चुरादि) + शतृ कर्त्तरि = विलोकयन् seeing. [अलुलोकत्, लोकयामास etc.]। Qual. त्वम्।

9. उत्सहसे—उद् + सह + लट् से। Nom. त्वम्। [सेहे, असोढ़-असहिष्ट, सहिष्यते]।

10. बाधितुम्—बाध (लोड़ने) + तुमुन् in order to renounce लोड़न is प्रतिघात killing. "लोड़नं प्रतिघातः"—Bhattoji. Here तुमुन् comes in by the rule "शक-धृष-ज्ञा-ग्ला-घट रभ लभ-क्रम-सह-अर्ह-अस्त्यर्थेषु तुमुन्"—When the roots शक, धृष etc, precede as उपपद, then तुमुन् is added to a root. Here the sentence is उत्सहसे बाधितुम्। सह being here the उपपद the root बाध takes तुमुन्। [बाधते, अबाधिष्ट, बबाधे]।

11. *Voice*—त्वया...विलोकयता...उत्सह्यते...।

37. Your mind I cannot fathom but me your misery overwhelms.

इमामहं वेद न तावकीं धियं
विचित्ररूपाः खलु चित्तवृत्तयः।
विचिन्तयन्त्या भवदापदं परां
रुजन्ति चेतः प्रसभं ममाधयः॥ ३७॥

Prak.—Can you guess why I am inactive ?—अहमिमां तावकीं धियं न वेद [I really do not know your mind]. Try to guess by your own feelings—चित्तवृत्तयः विचित्ररूपाः खलु [I cannot, because the same phenomenon strikes different people differently]. Then keep quiet if the matter is so inscrutable to you—आधयः

प्रसभं मम चेतो रुजन्ति [Grief overpowers me and I speak]. Why grief ?—परां भवदापदं विचिन्तयन्त्या मम आधयः [I see the calamity that has befallen you and I feel for you]. 37.

Prose and Syn.—इमां तावकीम् (त्वदीयाम्) धियम् (मतिम्) अहं न वेद (न जानामि)। चित्तवृत्तयः (चित्तस्य वृत्तयो व्यापाराः) विचित्ररूपाः खलु (नानाविधा एव)। पराम् (महतीम्) भवदापदम् (भवतः आपदं त्वद्विपत्तिम्) विचिन्तयन्त्याः (ध्यायन्त्याः) मम चेतः (मनः) आधयः (रुजः) प्रसभम् (हठात्) रुजन्ति (व्यथयन्ति)।

Eng.—I do not understand this thought of thine ; impressions of the mind are indeed of diverse character. Pangs forcibly break my heart when I am thinking of your extreme misery.

Beng.—আমি আপনার এই বুদ্ধি (অর্থাৎ দুর্দশা দর্শনেও ঔদাসীন্য বুদ্ধি) বুঝি না। লোকের মনোগতি বিচিত্র বটে। কিন্তু আপনার এই বিপদ্ বিষয়ে চিন্তা করিয়া আমার মনোব্যথা আমার চিত্তকে অত্যন্ত পীড়িত করিতেছে।

Expl.—Here the apparent apathy of Yudhishthira puzzles Draupadi. She cannot understand why what moves her so deeply does not seemingly affect the king at all. See *Prak.*

Malli.—अथ राज्ञो दुर्दशां दर्शयितुमुपोद्घातमाह। प्रकृतार्थं वर्णयितुम् अर्थान्तरवर्णनम् उपोद्घातः [1] (?)। इमामिति—'इमां' वर्त्तमानां, तव इमां 'तावकीं' त्वदीयाम् ["तस्येदम्" इत्यण्प्रत्ययः। "तवकममकावेकवचने" इति तवकादेशः [2]] 'धियं' त्वदापद्विषयां चित्तवृत्तिम् 'अहं न वेद' न वेद्मि। परबुद्धेरप्रत्यक्षत्वादिति भावः [3]। ["विदो लटो वा" इति णलादेशः [4]]। न चात्मदृष्टान्तेनापन्नत्वात् दुःखित्वमनुमातुं शक्यते, धीरादिषु अनैकान्तिकत्वात् इत्याशयेनाह [5]—'चित्तवृत्तयो विचित्ररूपाः' धीराधीराद्यनेकप्रकाराः (?) [6] 'खलु'। किन्तु 'पराम्' उत्कृष्टां 'भवदापदं' 'विचिन्तयन्त्याः' भावयन्त्याः 'मम चेत' चित्तम् 'आधयो' मनोव्यथाः ["उपसर्गे घोः किः" इति किप्रत्ययः [7]] 'प्रसभं' प्रसह्य 'रुजन्ति' भञ्जन्ति [रुजोभङ्गे इति

धातोर्लिट्]। पश्यतामपि दुःसहा दुःखजननी त्वद्विपत्तिः [1]अनुभवितारं त्वां न विकरोतीति मद्दुश्चरितमित्यर्थः [2] [चेतः इति "रुजार्थानां भाववचनानामज्वरेः" इति षष्ठी न भवति । तव शेषाधिकारात् शेषत्वस्य (? स्यच।) विवक्षितत्वात्दिति [3]] ॥३७॥

NOTES ON MALLI.

1. अथ etc.—Now to show the mishap of the king, she says by way of introduction (उपोद्घात). By introduction is meant description of something to narrate the matter in hand.

N. B.—The line प्रकृतार्थं...उपोद्घातः is evidently a marginal note of some reader of Malli made in his own copy of the Tika to explain the Tika for his own benefit. Scribes have incorporated it with the Tika. It is absured to think that the commentator himself had used a stiff word and then added an explanation of the word !! 2. तस्ये etc.—In तावकीम्, अण् comes in by the rule "तस्येदम्"। Again तवकादेश is enjoined by the sutra "तवकममका— " (See *Charcha*). 3. पर etc.—This is because another's thought is not amenable to direct perception. 4. विदो etc.—णल् comes in place of लट् of the root विद by the rule "विदो— " (See Sl. 20). 5. न च etc.—It cannot be inferred from her own example that he is sorry, because overtaken by misery. The inference proves false in men of patience. With this in view she says वृत्तयः etc. 6. धीरा etc.—*N. B.*—The text seems corrupt. धीर, अधीर etc., are not चित्तवृत्ति। Perhaps धीरत्वाधीरत्वाद्यनेकप्रकाराः is intended. 7. उप etc.—कि is the affix in आधि by the rule "उपसर्गे— " (See *Charcha*). 8. पश्यताम् etc.—The sense is, it is strange your painful plight

does not move you, the sufferer, while it is unbearable even to the lookers-on. 9. चेत: etc.—There is no षष्ठी in चेत: by the rule "रुजार्थानां— ", for here there is no शेषत्वविवक्षा of the कर्म (*i.e.*, चेत:) ; the sutra "रुजार्थानां— " demands शेषत्वविवक्षा of the कर्म। *N. B.*—The usual reading of the Tika here is meaningless. शेषत्वस्य विवक्षितत्वात् means that there is शेषत्वविवक्षा here ; but then the षष्ठी would be unavoidable. अविवक्षितत्वात् is meant not विवक्षितत्वात्।

CHARCHA.

1. इमाम्—It refers to Yudhishthira's present state of mind. Qual. धियम्।

2. वेद—विद + लट् मि = विद + णल् (अ) in place of लट् = वेद I know. The original form in लट् मि is वेद्मि। Nom. अहम्। For grammar see Sl. 20 under वेद।

3. तावकीम्—तव इयम् इति युष्मद् + अण् स्त्रियाम् = तवक + अण् + ङीप् = तावकी yours. ताम्। Qual. धियम्। Here अण् comes in by the rule "तस्येदम्"—in the sense of "this is his." Then again तवक is enjoined in place of युष्मद् by the rule "तवकममकावेकवचने— " तवक in place of युष्मद् singular and ममक in place of अस्मद् singular are substituted when खञ् or अण् follows. Here अण् follows, hence तवक। For ममक in place of अस्मद्, cf."मामकानां वरिष्ठम्" etc.—*Mahabharata*, "मामका: पाण्डवा श्चैव किमकुर्वत सञ्जय"—*Gita*.

4. धियम्—ध्यायति अनया इति ध्ये + क्विप् करणे = धी: intellect, ताम्। कर्म of वेद।

5. विचित्र etc.—विशेषेण चित्रा: इति विचित्रा: strange, प्रादितत्—।

अतिशयेन विचित्रा इति विचित्र + रूपप् प्रशंसायाम्=विचित्ररूपाः। Or—विचित्रं रूपं यासां ताः, बहु—। See अगम्यरूपाम् Sl. 9. Qual. चित्तवृत्तयः।

6. खलु—निश्चये or वाक्यालङ्कारे। See Sl. 25.

7. चित्तवृत्तयः—वृत् + क्तिन् भावे = वृत्तिः disposition. चित्त is mind. तस्य वृत्तयः dispositions of the mind, ६तत्—। Nom. to भवन्ति understood. For a somewhat similar sentiment, c.f. "भिन्नरुचिर्हि लोकः"—Raghu VI.

8. विचिन्तयन्त्याः—वि + चिन्त् + णिच् (चुरादि) + शतृ + ङीप् स्त्रियाम्= विचिन्तयन्ती thinking. "शपश्यनोर्नित्यम्" इति नुम् स्त्रियाम्। तस्याः। Qual. मम।

9. भवत् etc.—भातीति भा + ङवतु = भवत् you (expresses respect). तस्य आपद् your mishap, ६तत्—। ताम्। Obj. of विचिन्तयन्त्याः। आङ् + पद् + क्विप् भावे (सम्पदादि) = आपद्। The base is feminine. The fem. of भवत् (you) is भवती ; while that ;of भवत् (भू + शतृ) is भवन्ती।

10. पराम्—पर श्रेष्ठ greatest. पर + टाप् स्त्रियाम् = परा। ताम्। Qual. आपदम्। "परो दूरान्यश्रेष्ठशत्रुषु। परन्तु केवले" इति हैमः।

11. रुजन्ति—रुज (भङ्गे)तुदादि + लट् अन्ति = रुजन्ति break भञ्जन्ति। Nom. आधयः। [रुरोज, रोक्ष्यति, अरौत्सीत्]।

12. चेतः—चित् + असुन् = चेतः mind. Decline like पयस्। तत्। Obj. of रुजन्ति। Malli discusses The rule "रुजार्थानां भाववचनानामज्वरेः"। It means—Of roots meaning 'to pain' excepting ज्वरि, the कर्म, if regarded as शेष, takes षष्ठी, the कर्त्ता being denoted by some word with an affix in the भाववाच्य। This apparently requires the कर्म (चेतः) in आधयश्चेतो रुजन्ति to take षष्ठी in connection with the rule रुजन्ति, if there is शेषत्वविवक्षा of the

कर्म and if आधि is in the भाववाच्य। But here there is no शेषत्व-विवक्षा of चेतः, hence no षष्ठी. See also Malli. and notes thereon. Again आधि need not necessarily be in the भाववाच्य (See note on आधयः). Hence there can be no question of षष्ठी here even if there is शेषत्वविवक्षा of the कर्म।

13. प्रसभम्—प्रगता सभा विचारः अस्मात् इति प्रसभम् summary. तत् यथा तथा। Summarily. Qual. रुजन्ति। Or सभायाः प्रगतं प्रसभम्। "प्रसभं तु क्लीवे हठः" इति बोपालितः। c.f. "नयन्ति नः प्रसभमसृञ्जि पङ्क्ताम्"—Sishu XVII.

14. आधयः—आधीयते इति आङ् + धा + कि भावे कर्मणि वा = आधिः mental pain, anguish. ते। See Sl. 28.

15. *Voice*—इयं तावकी धीः मया...विद्यते।...वृत्तिभिः....रूपाभिः (भूयते)।...आधिभिः....रुज्यते।

38. Think how you rest now and how you did before.

पुराधिरूढः शयनं महाधनं
विबोध्यसे यः स्तुतिगीतिमङ्गलैः।
अदभ्रदर्भामधिशय्य स स्थलीं
जहासि निद्रामशिवैः शिवारुतैः॥ ३८॥

Prak.—What has become of me?—अशिवैः शिवारुतैः निद्रां जहासि [You are aroused from sleep in the morning by the unwelcome cry of jackals]. If the sleep is sound it does not matter how aroused—अदभ्रदर्भां स्थलीम् अधिशय्य जहासि Sound? Can you get sleep at all? You lie on the bare ground; that again is untouchable by reason of countless thorns of Kusa

grass that are sprouting]. I am accustomed to it—पुरा स्तुतिगीतिमङ्गलैः (अद्य) शिवारुतैः विबोध्यसे [Songs of bards used to awaken you, so you are not accustomed to the cry of Jackals]. The rousing is a small matter as I have already told you—पुरा महाधनं शयनम् अधिरूढः अद्य अदभ्रदर्भां स्थलीमधिशय्य विबोध्यसे [Your bed was the most costly that could be procured ; how then can you say you are accustomed to Kusa thorns ?].

Prose and Syn.—यः महाधनम् (बहुमूल्यम्) शयनम् (शय्याम्) अधिरूढः (आरुह्य सुप्तः त्वम्) स्तुतिगीतिमङ्गलैः (स्तुतिगीतिरूपाणि यानि मङ्गलानि तैः) पुरा (प्राक्) विबोध्यसे (विनिद्रः क्रियसे वेतालिकैः) सः अदभ्रदर्भाम् (अदभ्राः प्रचुराः दर्भा यस्यां तादृशीम्) स्थलीम् (वनभूमिम्) अधिशय्य (आक्रम्य सुप्त्वा त्वम्) अशिवैः (अमङ्गलैः) शिवारुतैः (शृगालविरावैः) निद्राम् (सुप्तिम) जहासि (मुञ्चसि)।

Eng.—You, who formerly mounted on a costly bed used to be aroused by auspicious songs and eulogies (Or—songs of praise), now, having occupied a spot full of kusa shoots, renounce sleep through inauspicious cries of jackals.

Beng.—পূর্বে আপনি বহুমূল্য সুখশয্যায় শয়ন করিয়া বৈতালিকগণের মঙ্গল গানে ও স্তবে (Or—স্তুতিগানে) জাগরিত হইতেন। এক্ষণে কুশসূচিসমাচ্ছন্ন ভূমিখণ্ডে শয়ন করিয়া অমঙ্গল শৃগালের ধ্বনি শ্রবণে নিদ্রা ত্যাগ করিতেছেন।

Expl.—Having done with the brothers she draws his attention to his own plight. See *Prak.*

Malli.—तदापदमेव श्लोकत्रयेणाह [1], पुरेति—'यः' त्वं 'महाधनं' बहुमूल्यं श्रेष्ठम् ["महाधनं महामूल्ये" इति विश्वः] 'शयनं' शय्याम् 'अधिरूढः' सन्, 'स्तुतयो गीतयश्च' ता एव 'मङ्गलानि' तैः, करणभूतैः 'पुरा विबोध्यसे' वैतालिकैरिति शेषः पूर्वं बोधितः इत्यर्थः। ["पुरि लुङ्चास्मे" इति भूतार्थे लट् [2]] 'सः' त्वम् 'अदभ्रदर्भां' बहुकुशाम्। ["अस्त्री दभ्रं कुथो दर्भः" इति। "अदभ्रं बहुलं बहु" इति उभयत्राप्यमरः [3]] 'स्थलीम्' अकृत्रिमभूमिम्। ["जानपद—" इत्यादिना

अक्रचिमार्थे ङीष्। एतेन दुःसहस्पर्शत्वम् उक्तम्। "अधिशीङ्स्थासां कर्म" इति कर्मत्वम् [4] 'अधिशय्य' शयित्वा ["अयङ् यि क्ङिति" इत्ययङादेशः [5]] 'अशिवैः' अमङ्गलैः 'शिवारुतैः' क्रोष्टुरसितैः ["शिवा हरीतकी क्रोष्टा शमी नद्यामलक्युमे" इति वैजयन्ती [6]]। 'निद्रां जहासि' अद्येति शेषः ॥ ३८ ॥

NOTES ON MALLI.

1. तदा etc.—His mishap is being described by the next three Slokas. 2. पुरि etc.—In विबोध्यसे there is लट् in a past sense by the rule "पुरि—" (See *Charcha*). 3. अस्त्री etc.—कुश, कुथ and दर्भ are synonymous and are used in other than feminine gender. अदभ्र, बहुल and बहु are synonymous. Both these are from Amara. 4. जान etc.—ङीष् after स्थल comes to denote a natural site by the rule "जानपद—" (See *Charcha*). This shows the unbearable character of its touch. कर्मत्व in स्थली is by the rule "अधिशीङ्—" (see *Charcha*). 5. अयङ् etc.—in अधिशय्य, अयङ् comes in by the rule "अयङ्यि—" (see *Charcha*). 6. शिवा etc.—The Vaijayanti says, शिवा means हरीतकी, क्रोष्टा (jackal), शमीतरु, नदी, आमलकी।

CHARCHA.

1. पुरा—An अव्यय denoting past time. तस्मिन्। अधिं ७मी। अधिकरण of विबोध्यसे।

2. अधिरूढः—अधि + रुह + क्त कर्त्तरि = अधिरूढः lit. mounted ; here 'lying' Qual. यः। Here कर्त्तरि क्त is guided by the rule "गत्यर्थाकर्मक—" (Sl. 1.).

3. शयनम्— श्यते अस्मिन् इति शी + ल्युट् अधिकरणे = शयनम् bed. Obj. of अधिरूढः।

4. महाधनम्—महत् धनं यस्य of great value, बहु—। Qual शयनम्। Here महत् becomes महा by "आन्महतः—" (Sl. 8.).

5. विबोध्यसे—वि + बुध + णिच्, लट् से कर्मणि = विबोध्यसे, you were roused. Nom. is वैतालिकैः understood. त्वं बुध्यसे without णिच् = त्वां बोधयन्ति वैतालिकाः with णिच् = त्वं बोध्यसे वैतालिकैः by the rule "गतिबुद्धि—"। Here the verb though denoting past action takes लट् *optionally* by the rule "पुरि लुङ् चास्मे"—लुङ् and लट् are optionally used in connection with पुरा to denote अनद्यतन past actions, but not if there is स्म। Hence also व्यबोधयिष्ठाः in लुङ्। The root is also both भ्वादि and दिवादि। [बोधति-बोधते, बुध्यते, बुबोध-बुबुधे, बोधिष्यति-ते, अबुधत्-अबोधीत्-अबोधिष्ट, अबोधि (in दिवादि)]।

6. यः—Correlative of सः in the second clause. उक्ते कर्मणि १मा।

7. स्तुति etc.—स्तु + क्तिन् भावे = स्तुति, praise. गै + क्तिन् भावे = गीति song. स्तुतयश्च गीतयश्च, स्तुतिगीतयः, द्वन्द्व। ता एव मङ्गलानि, कर्मधा of the शाकपार्थिवादि class तैः। करणे ३या। Or say स्तुतेः गीतयः स्तुतिगीतयः songs of praise, ६त्—। etc.

8. अदभ्र etc.—अदभ्र is much, immense. cf."अदभ्रमभ्राजत साश्म-शाणनात् प्रकाशरोचिः प्रतिमेव हेमजा—" Naishadha XVII. अदभ्राः दर्भाः अस्याम्, बहु—। ताम्। Qual. स्थलीम्। Kusas sprout on forest tracts. Here the short young shoots are intended. The bed was a bed of thorns.

9. अधिशय्य—अधि + शी + ल्यप् = अधि + शय् + ल्यप् = अधिशय्य having reclined on. Here अयङ् is substituted for the ई of शी by the rule "अयङ् यि क्ङिति"—अयङ् replaces the final of शी before an

affix that drops क् or ङ् and has य leading. ल्यप् is कित् through क्ता the स्थानी।

10. स्थलीम्—कर्म of the क्रिया inअधिशय्य। स्थल + ङीष् स्त्रियाम् स्थली, refers to a piece of (अकृत्रिम) natural ground. If स्थल does not refer to an अकृत्रिम भूमि, the fem. is स्थला।

11. जहासि—हा (जुहोत्यादि) + लट्, सि = जहासि you quit त्यजसि। Nom. सः। [जहाति, लोट् हि जहाहि-जहिहि-जहीहि अहासीत्, हास्यति, जहौ].

12. निद्राम्—निद्रा is sleep. ताम्। Obj. of जहासि।

13. अशिवैः—शिव is मङ्गल auspicious. न शिवानि inauspicious, नञ् तत्—। तैः। Qual. शिवारुतैः। cf. "राज्ञः शिवं सावरजस्य भूयात्" (शिव noun) "शान्तानुकूलपवनश्च शिवश्च पन्थाः"—(शिव adjective).

14. शिवारुतैः—रु + क्त नपुंसके भावे = रुतानि cries. शिवा is jackal. शिवानां रुतानि, cry of jackals, ६तत्—। तैः। करणे ३या।

15. *Voice*—अधिरूढं यं (वैतालिकाः) विबोधयन्ति।...तेन...निद्रा ह्रीयते।

39. Think again of what you eat.

पुरोपनीतं नृप रामणीयकं
द्विजातिशेषेण यदेतदन्धसा।
तदद्य ते वन्यफलाशिनः परं
परैति कार्श्यं यशसा समं वपुः॥ ३९॥

Prak.—But I do not suffer—वपुः यशसा समं परं कार्श्यं परैति [You look lean and hungry, so you are suffering in body and also suffering in reputation]. Why should I be lean ?—अद्य वन्यफलाशिनः ते वपुः [You live on wild fruits now, and are losing

flesh]. I was never stout—पुरा अन्वसा रामणीयकम् उपनीतं ते वपुः—[You used to be well-fed,'and had the pleasing look of a healthy person]. I was not particular of what I ate—द्विजातिशेषेण अन्वसा रामणीयकम् उपनीतं ते वपुः [True you did not order any particular dish for yourself ; but you never partook of meals without first offering a share to Brahmanas. The meals were prepared for the Brahmanas, and as such included courses dressed with special care]. 39.

Prose and Syn.—हे नृप (नरनाथ) यत् एतत् (दृश्यमानम्) वपुः (तव शरीरम्) पुरा (प्राक्) द्विजातिशेषेण (द्वे जाती येषां तेषां ब्राह्मणानामित्यर्थः यत् शेषं भुक्तावशिष्टम् यत् ब्राह्मणैः शेषितं वा तेन ब्राह्मभोज्यावशिष्टेन) अन्वसा (अन्नेन) रामणीयकम् (रम्यतां पुष्टिमिति यावत्) उपनीतम् (प्रापितम्) अद्य वन्यफलाशिनः (वन्यफलं यः केवलमश्नाति तस्य) ते तत् (वपुः) यशसा समम् (कीर्त्या सह) परम् (अतिमात्रम्) कार्श्यम् उपैति (तनुतां भजते)।

Beng.—হে রাজন্! আপনার এই শরীর, পূর্বে ব্রাহ্মণগণের ভুক্তাবশিষ্ট অন্নদ্বারা পুষ্টি প্রাপ্ত হইয়াছিল, অদ্য আপনি শুধু বন্য ফলমূল আহার করাতে, যশের সঙ্গে সঙ্গে কৃশতা প্রাপ্ত হইতেছে।

Expl.—Easy. See Prak.

Malli.—पुरेति—हे 'नृप, यदेतत्' पुरोवर्त्ति वपुः 'पुरा द्विजातिशेषेण' द्विज-भुक्तावशिष्टेन 'अन्वसा' अन्नेन ["भिस्सास्त्री भक्तमन्धोऽन्नम्" इत्यमरः [1]] द्वे जाती येषां ते द्विजातयः [तदुक्तम् "जन्मना जायते शूद्रः संस्कारैर्द्विज उच्यते" इति। "दन्त-विप्राण्डजा द्विजाः" इत्यमरः [2]] रमणीयस्य भावः 'रामणीयक' मनोहरत्वम् 'उपनीतं' प्रापितम् [नयतेः द्विकर्मकत्वात् प्रधाने कर्मणि क्तः। "प्रधानकर्मण्याख्येये लादीनाहुर्द्विकर्मणाम्" इति वचनात् [3]] 'अद्य वन्यफलाशिनः ते' तव 'तत् वपुः यशसा समं परम्' अतिमात्रं 'कार्श्यं परैति' प्राप्नोति। उभयमपि क्षीयते इत्यर्थः [4]।

[अत्र सहोक्तिरलङ्कारः, तदुक्तं काव्यप्रकाशे "सा सहोक्तिः सहार्थस्य बलादेकं द्विवाचकम्" इति [5]] ॥ ३९ ॥

NOTES ON MALLI.

1. भिक्षा etc.—Amara says, भक्त, अन्धस्, अन्न and the feminine word भिक्षा are synonymous. 2. तदुक्तम् etc.—It is said. "By birth one becomes a Sudra, and by initiation he becomes a द्विज"। Amara says द्विज means teeth, Brahmana and those born of eggs. 3. नयतेः etc.—The root नी being द्विकर्मक, क्त is added to it in agreement with the direct (प्रधान) object. It is said "In the case of द्विकर्मक roots when the कर्म has to be voiced the लकार etc.—are in the matter of the प्रधानकर्म" 4. उभयम् etc.—The sense is, both suffer. 5. अत्र etc.—The अलङ्कार here is सहोक्ति। Thus it is said in the Kavyaprakasa—"When a single matter expresses two things by force of सहार्थ words the figure is सहोक्ति"।

CHARCHA.

1. पुरा—See Sl. 38. अर्थ of the क्रिया in उपनीतम्।

2. उपनीतम्—उप + नी + क्त कर्मणि = उपनीतम् meaning प्रापितम्। The root नी being द्विकर्मक has two objects. Here वपुः is प्रधान and रामणीयकम् is अप्रधान। By the dictum "न्यादेः प्रधाने"—the प्रधानकर्म वपुः is उक्त here in connection with the क्त after नी in the कर्मवाच्य। Also See Sl. 16 under नयति।

3. नृप—See Sl. 4. Case of address (सम्बोधन)।

4. रामणीयकम्—रम + अणीयर् कर्त्तरि बाहुलकात् = रमणीयम् charm-

ing. तस्य भावः इति रमणीय + वुञ् = रामणीयकम् charmingness, charm. Here the contrast is with कार्श्य, hence the word has to be taken as meaning पुष्टि। अप्रधान कर्म of the क्रिया in उपनीतम्। Thus the original sentence was अन्धः वपुः रामणीयकमुपणीतवान् = अन्धसा वपुः रामणीयकमुपनीतम् (कर्मवाच्ये)। Also see उपनीतम् above. Here अनीयर् is in the कर्तृवाच्य by the rule "कृत्यल्युटो बहुलम्"—कृत्य affixes and ल्युट् are irregularly added. Also c.f. "दिग्व्यापिनीर्वाचनलोभनीयाः"—Bhatti II, where also we get कर्त्तरि अनीयर्।

5. द्विजाति etc.—जन + क्विन् भावे = जातिः birth. शिष्यते इति शिष + घञ् कर्मणि शेषम् remainder after meal—*Malli.* Or—शेष्यते इति शिष + णिच् + घञ् कर्मणि शेषम् that which is caused to remain. द्वे जाती येषां ते द्विजातयः twice-born, बहु—। द्विजाति here refers only to the Brahmanas. तेषां शेषः शेषं वा, इतत्—। तेन। Malli's idea is that शेष here stands for भुक्तशेष from the context or by लक्षणा। In the alternative derivation with णिच् attached the necessity for लक्षणा does not arise. When the meal was ready he called in Brahmanas to partake of it and himself ate what remained.

6. अन्धसा—अन्धस् is अन्न, rice . तेन। अनुक्ते कर्त्तरि ३या। See note 4

7. एतत्—refers to the body (वपुः) before the eyes. See under अयम् Sl. 34.

8. तत्—यद् and तद् are correlatives. Qual. वपुः। See sl. 35.

9. वन्य etc.—वन is forest वने भवं वन + यत् = वन्यम् growing in the forest. वन्यं फलं, wild fruits, कर्मधा—। वन्यफलम् अश्नातीति वन्यफल + अश् + णिनि कर्त्तरि = वन्यफलाशी। तस्य। Qual. ते। This epithet shows contrast with his previous mode of living. He is now exclusively on a fruit diet.

10. परम्—It means अत्यर्थम्। Qual. कार्श्यम्। See पराम्, Sl. 37.

11. परैति—परा + इ + लट् ति attains प्राप्नोति। Nom. वपुः। [ऐत्, अगात्, इयाय, एष्यति]।

12. कार्श्यम्—कृश + क्त कर्त्तरि = कृशः, lean. तस्य भाव इति कृश + ष्यञ् = कार्श्यम् thinness. कर्म of परैति। कृश is irregularly formed by the rule "अनुपसर्गात् फुल्लक्षीवकृशोल्लाघाः"—फुल्ल with फुल् + क्त, क्षीव with क्षीव + क्त, कृश with कृश + क्त and उल्लाघ with उल्लाघ + क्त are irregularly formed when no उपसर्ग precedes. If any उपसर्ग precedes the forms are respectively प्रफुल्लतः, प्रक्षीवितः, प्रकृशितः and प्रोल्लाघितः।

13. यशसा—यशस् fame. तेन। समम्योगे श्या, by the rule "सहयुक्तेऽप्रधाने" (Sl. 8).

14. *Voice*—... द्विजातिशेषम् अन्यः वपुः उपनीतवत्...। तेन वपुषा ...परियते।

40. What have you got for an audience hall now.

अनारतं यौ मणिपीठशायिनौ
अरञ्जयद्राजशिरःस्रजां रजः।
निषीदतस्तौ चरणौ वनेषु ते
मृगद्विजालूनशिखेषु बर्हिषाम्॥ ४०॥

Prak.—What else do you note?—चरणौ ते बर्हिषां वनेषु निषीदतः [You have to place your feet on plots of kusa grass]. What harm?—मृगद्विजालूनशिखेषु वनेषु [Of kusa grass of which the tops have been cropped up by the deer or the ascetics, O the contact!] What contrast?—राजशिरःस्रजां रजः यौ चरणौ अरञ्जयत् तौ निषीदतः [The contrast is that formerly these feet enjoyed the

contrast of wreaths on royal heads and now are to rest satisfied with the touch of kusa grass only]. Any other point ?—अनारतं मणिपीठशायिनौ चरणौ अरञ्जयत् [The feet rested on foot-stools of gems, but now rest on bare ground in a clump of kusa grass]. 40.

Prose and Syn.—अनारतम् (सर्वदा) मणिपीठशायिनौ (मणिमये पीठे स्थितिशीलौ) यौ ते चरणौ राजशिरःस्रजाम् (राज्ञां शिरःसु प्रणतानां भूपालानां मौलिषु स्थितानां स्रजां मालानाम्) रजः (परागः) अरञ्जयत् (अभूषयत्) तौ (चरणौ) मृगद्विजालूनशिखेषु (मृगैः हरिणैः द्विजैः ऋषिभिश्च आलूनाः छिन्नाः शिखाः येषु तादृशेषु) बर्हिषां वनेषु (कुशकाननेषु) निषीदतः (तिष्ठतः)।

Eng.—Those feet of thine, that used to rest always on crystal slabs and which the pollens of wreaths on the crests of kings used to dye, now rest in clumps of kusa grass where the tops have been cropped up by the deer and the ascetics.

Beng.—আপনার চরণযুগল নিরন্তর মণিময়পীঠে রক্ষিত থাকিত এবং রাজগণের মুকুটস্থ পুষ্পমাল্যের পরাগ দ্বারা রঞ্জিত হইত। সেই চরণদ্বয় অদ্য, কুশবনে রক্ষিত হইতেছে। সে বনের অগ্রভাগ গুলি মৃগগণ অথবা তপস্বিগণ কর্তৃক ছিন্ন হইয়াছে।

Expl.—Formerly when sitting in your audience hall countless kings used to come up to you to pay their respects. Now you hold durbar in kusa forests with perhaps a deer or an ascetic as visitor ! Also see *Prak.*

Malli.—अनारतमिति—'अनारतम्' अजस्रं 'मणिपीठशायिनौ' मणिपीठस्थितौ 'यौ चरणौ राजशिरःस्रजां' नमद्भूपालमौलिस्रजां 'रजः' परागः 'अरञ्जयत् तौ' ते चरणौ 'मृगैः द्विजैश्च' तपस्विभिः 'आलूनशिखेषु' छिन्नाग्रेषु 'बर्हिषां' कुशानाम् ["बर्हिः कुशहुताशयोः" इति विश्वः [1]] 'वनेषु निषीदतः' तिष्ठतः ॥ ४० ॥

NOTES ON MALLI.

1. Visva says, बर्हिः means kusa and fire.

CHARCHA.

1. अनारतम्— Qual. the क्रिया in मणिपीठशायिनौ। For deriv. See Sl. 15.

2. मणि etc.—मणि is gem. The ण here is natural as in वणिज्, कणा etc. मणिनिर्मितं पीठम् stool of gem, शाकपार्थिवादिवत् समासः। मणिपीठे श्यायते इति मणिपीठ + श्यै + णिनि कर्त्तरि = मणिपीठशायिनौ resting on stools of gem. तौ। Qual. चरणौ।

3. अरञ्जयत्—रञ्ज + णिच् + लङ् त् = अरञ्जयत् dyed. Nom. रजः। Here the root is भ्वादि उभयपदी। [रजति-रजते, ररञ्ज-ररञ्जे, अराङ्क्षीत्-अरङ्क्त]। When णिच् is added the form is रञ्जयति, लुङ्-अररञ्जत् etc. But when the meaning is (मृगरमण) 'hunting', the form in णिच् is रजयति as in रजयति मृगान् व्याधः। This is owing to the Varttika "रञ्जेर्णौ मृगरमणे नलोपो वक्तव्यः"।

4. राज etc.—राज्ञां शिरः heads of kings, ६तत्—। राजशिरःस्थाः स्रजः wreaths on royal heads, शाकपार्थिवादिवत् समासः। Or—राजशिरसि स्रजः, सुप्सुपा। Or—राजशिरसः स्रजः, ६तत्—। तासाम्। शेषे ६ष्ठी। For स्रज् see Sl. 29 under स्रक्।

5. रजः—रजस् here means dust or pollens of flowers of wreaths worn by kings. Nom. to अरञ्जयत्। "रजो रेणुपरागयोः। स्त्रीपुष्पे गुणभेदे च" इति हेमचन्द्रः। The kings used to prostrate themselves at his feet. Their wreaths touched the feet and dropped pollens on them. The kings came in such numbers that the feet got dyed red with the pollens.

6. निषीदतः—नि + सद + लट तस् = नि + सीद + तस् = नि + षीद + तस् = निषीदतः rest. Nom. चरणौ। Here सद becomes सीद by the rule "पाघ्राध्मा—" (See Sl. 35.) Next षत्व is by the rule "सदिः अप्रतेः"—The स of सद becomes ष when preceded by any उपसर्ग other than प्रति। [ससाद, लुङ् असदत्, सत्स्यति, क्त सन्न]।

7. मृग etc.—द्विः जाता इति द्वि + जन + ड कर्त्तरि = द्विजाः, here ascetics. आ + लू (क्र्यादि) + क्त कर्मणि स्त्रियाम् = आलूनाः cropped. मृगाश्च द्विजाश्च मृगद्विजाः, द्वन्द्व। तैः आलूनाः, ३या तत्—। मृगद्विजालूनाः शिखा येषु, where tops were cropped by etc, बहु—। Qual वनेषु। In the compound मृगद्विज, the word द्विज should have पूर्वनिपात, by the Varttika "अभ्यर्हितञ्च"। But our poot does not strictly observe the rules on पूर्वनिपात। See Sl. 3 under सौष्ठवौदार्य्य etc. Or मृग is placed first to show the order of शिखालवन (cropping of tops). The dear first took their shares when the shoots were still young ; next came the ascetics.

8. बर्हिषाम्—बर्हिस् means Kusa-grass. तेषाम्। शेषे ६ष्ठी।

9. *Voice*—रजसा...यौ...अरञ्जेताम्...ताभ्यां चरणाभ्यां निषद्यते।

41. I grieve because enemies have brought you to this plight.

द्विषन्निमित्ता यदियं दशा ततः
समूलमुन्मूलयतीव मे मनः।
परैरपर्य्यासितवीर्य्यसम्पदां
पराभवोऽप्युत्सव एव मानिनाम् ॥ ४१ ॥

Prak.—इयं दशा मे मनः समूलम् उन्मूलयतीव [This helpless plight of thine has thoroughly upset my mind]. It is Fate, no

sorrowing over it—यत् इयं द्विषन्निमित्ता ततः उन्मूलयतीव [It is unbearable that enemies should reduce you to such a plight]. It makes no difference whether a reverse of fortune is due to enemies or ensues otherwise—मानिनां पराभवः अपि उत्सव एव [On the other hand even a reverse is matter for joy to the spirited]. Then why grieve ?—परैः अपर्य्यासितवीर्य्यसम्पदां मानिनाम् [I mean joy to the spirited, the exuberance of whose valour has not been destroyed by enemies. You seem, on the other hands to be thoroughly relieved of the prowess, hence the grief] 41.

Prose and Syn.—यत् (यस्मात्) [ते] इयं दशा (दुर्दशा) द्विषन्निमित्ता (द्विषन्तः शत्रवो निमित्तं कारणं यस्यास्तथाविधा अरिकृता) ततः (तस्मात्) मे मनः समूलम् (निःशेषम्) उन्मूलयतीव (उत्पाटयतीव)। परैः (शत्रुभिः) अपर्य्यासित-वीर्य्यसम्पदाम् (अपर्य्यासिता अमोचिता वीर्य्यसम्पत् प्रभावातिशयो येषां तेषाम् अनिराकृततेजोमहिम्नाम्) मानिनाम् (मनस्विनाम्) पराभवोऽपि (पराजयोऽपि) उत्सव एव (हर्षस्थानमेव)।

Eng.—As this plight has your enemies for its cause, it upsets my mind as if to its very base. To the spirited, the exuberance of whose prowess has not been wiped out by the enemies, even a repulse is a source of joy.

Beng.—যেহেতু আপনার এই দুর্দশা শত্রুকৃত, তজ্জন্য ইহা আমার মনকে সমূলেই যেন উৎপাটিত করিতেছে। আত্মমানী বীরদিগের—যাহাদের প্রভূতবীরত্ব শত্রুগণ কর্ত্তৃক বিদলিত হয় নাই তাহাদিগের—পরাজয়ও উৎসবস্বরূপ বটে।

Expl.—When a man of mettle is overthrown by his enemies he thanks his stars and rejoices if his prowess remains untouched. The reverse is attributed to chance and urges him on to mightier efforts to make up for it. But in your case the overthrow has, it seems, thrashed all spirit out of you. The spectacle is woeful and well nigh drives me mad.

Malli.—ननु सर्वप्राणिसाधारण्याम् आपदि का परिदेवना इत्यत्राह—द्विषदिति [1]। 'यत्' यतः कारणात् 'इयं दशा' अवस्था ["दशा वर्त्तौ अवस्थायाम्" इति विश्वः] द्विषन्तो निमित्तं यस्याः सा ["द्विषोऽमित्रे" इति शतृप्रत्ययः [2]] ततो मे मनः 'समूलं' निःशेषम् 'उन्मूलयतीव' उत्पाटयतीव। दैविकी तु आपत् न दुःखाय इत्याह [3] परैरिति, 'परैः' शत्रुभिः 'अपर्य्यासिता' अपर्य्यावर्त्तिता 'वीर्य्यसम्पद्' येषां तेषां 'मानिनां पराभवः' विपत् 'अपि उत्सव एव' इति। वैधर्म्येण अर्थान्तरन्यासः। मानहानिर्दुःसहा न तु आपत् इति भावः [4]।

NOTES ON MALLI.

1. ननु etc.—Well reverse of fortune is common to all creatures, why grieve for it?—This is answered by द्विषत् etc. 2. द्विषः etc.—The शतृ in द्विषत् is by the rule "द्विषोऽमित्रे" (See Sl. 27. under द्विषताम्)। 3. दैविकी etc.—A divine visitation is not a matter for regret—this is said by परैः etc. 4. Here the figure is अर्थान्तरन्यास by contrariety. The sense is—It is loss of prestige, and not mis-fortune, that is unbearable.

CHARCHA.

1. द्विषत् etc.—For द्विषत् see Sl. 27 निमित्त is cause. "निमित्तं हेतुलक्ष्मणोः" इत्यमरः। द्विषन्तः निमित्तमस्याः, caused by enemies, बहु—। Qual. दशा।

2. यत्—An अव्यय meaning यस्मात् कारणात्।

3. इयम्—It means इदानीम् अनुभूयमाना। Qual. दशा।

4. दशा—दशा is अवस्था, plight. "दशावस्थादीपवर्त्त्योर्वस्त्रान्ते भूम्नि योषिति" इति मेदिनी। Nom. to भवति understood.

5. ततः—तद्+ङसि (५मी)+तस् स्वार्थे=ततः meaning तस्मात् कारणात्। It corresponds to यत् above.

6. समूलम्—मूल is root. तेन सह वर्त्तमानम्, बहु—। तत् यथा तथा। Qual. उन्मूलयति। Here the optional form is सहमूलम्। See "वीपसर्जनस्य" Sl 21.

7. उन्मू etc.—उद् + मूल + णिच् (चुरादि) + लट् ति = उन्मूलयति tears up, upsets, उत्पाटयति। Nom दशा of the previous clause.

8. परैः—पर means here 'enemy' शत्रु। "परो दूरान्यश्रेष्ठशत्रुषु"—इति हेमचन्द्रः। The word in this sense also is a सर्वनाम, cf. "तथा परेषां, युधि च"—*Raghu.* The original meaning of the word पर is 'other than self' ; by transference it means 'enemy'. "परापरशब्दयोः उपचारात् शत्रौ प्रतिवादिनि च प्रयोगः"—*Manorama.* अनुक्ते कर्त्तरि ३या। कर्त्ता of the क्रिया in पर्य्यासित।

9. अपर्य्यासित etc.—परि + आस् + णिच् + क्त कर्मणि स्त्रियाम्। Or परि + अस् (दिवादि) क्षेपे + णिच् + क्त कर्मणि स्त्रियाम् पर्य्यासिता destroyed. न तथा, नञ् तत्—। वीरस्य भावः कर्म वा वीर + यत् = वीर्य्यम् valour. तस्य सम्पत्, wealth of valour, ६तत्—। अपर्य्यासिता वीर्य्यसम्पत् एषाम् whose exuberance of valour is undestroyed, बहु—। तेषाम्। Qual. मानिनाम्।

10. पराभवः—पराभव is defeat. See Sl. 7. Nom. to भवति understood.

11. उत्सवः—उद् + सु + अप् भावे = उत्सवः joy. Same case with पराभवः। It is a source of joy because of the thought "luckily my valour is unimpaired and I can fight again."

12. मानिनाम्—मन + घञ् भावे = मानः self-respect. सः अस्ति एषामिति मान + इनि मत्वर्थे = मानिनः those having self-respect, here the spirited. तेषाम्। शेषे ६ष्ठी। Related to पराभव and उत्सव।

13. *Voice*—अनया...निमित्तया (भूयते)।...अनया...उन्मूल्यते।...पराभवेन उत्सवेन (भूयते)।

42. Cast off apathy and adopt stern measures.

विहाय शान्तिं नृप धाम तत् पुनः
प्रसीद सन्धेहि वधाय विद्विषाम् ।
व्रजन्ति शत्रूनवधूय निःस्पृहाः
शमेन सिद्धिं मुनयो न भूभृतः ॥ ४२ ॥

Prak.—हे नृप, प्रसीद [Be pleased, O king]. Yes, what do you say ?—शान्तिं विहाय तत् धाम पुनः सन्धेहि [Away with resignation ; have recourse again to your wonted valour]. With what object ?—विद्विषां वधाय [That above can kill your enemies]. There are other ways also—निःस्पृहा मुनयः शमेन शत्रून् अवधूय सिद्धिं व्रजन्ति [Yes, ascetics renouncing desire conquer their internal enemies, such as, greed, anger etc., and attain success through resignation]. Then why should not I ?—भूभृतो न [Kings', enemies are not merely internal ; their success too is worldly not spiritual. Thus they cannot succeed through resignation]. 42.

Prose and Syn.—हे नृप (नरेन्द्र) शान्तिम् (शमम्) विहाय (परित्यज्य) तत् (प्रसिद्धम्) धाम (तेजः) विद्विषां वधाय (अरिप्रमाथाय) पुनः सन्धेहि (भूयोऽप्यवलम्बस्व) प्रसीद (प्रसन्नो भव)। निस्पृहा मुनयः (निष्कामास्तापसाः) शत्रून् अवधूय (अन्तःशत्रून् निरस्य) शमेन (शान्त्या) सिद्धिं व्रजन्ति (साफल्यं गच्छन्ति) भूभृतो न (न हि तेन महीपतयः सफलाः)। Or—तत् (तस्मात्) प्रसीद। शान्तिं विहाय विद्विषां वधाय नृपधाम (राजतेजः) पुनः सन्धेहि etc.

Eng.—Be pleased, O king. Having renounced forbearance apply that valour again for the destruction of enemies. Ascetics are without desire and, having killed enemies through forbearance, attain success ; not so the sustainers of the world. *Or*—So be pleased. Having...apply kingly valour again...etc.

Beng.—হে রাজন্, প্রসন্ন হউন। শত্রুবিনাশের জন্য পুনরায় আপনি আপনার জগদ্বিখ্যাত তেজ ধারণ করুন। নিষ্কাম মুনিগণ কামাদি অন্তঃশত্রুগণকে দূর করিয়া শমগুণদ্বারা সিদ্ধিলাভ করিতে পারেন, কিন্তু রাজগণ শমগুণদ্বারা সিদ্ধি লাভ করিতে পারেন না।

Expl.—You behave as an ascetic, yet cherish kingly aspirations. The two are incongruous. The king's aim and method are different from those of an ascetic. So act like a king if you value the realisation of your aspirations.

Malli.—विहायेति—हे 'नृप', 'शान्ति'' शमं 'विहाय', 'तत्' प्रसिद्धं 'धाम' तेजः 'विद्विषां वधाय पुनः सन्धेहि' अङ्गीकुरु 'प्रसीद' [प्रार्थनायां लोट्]। ननु शमेन कार्य्यसिद्धौ किं क्रोधेन इत्यत्र आह—व्रजन्तीति [1]। 'निःस्पृहाः मुनयः शत्रून्' कामादीन् 'अवधूय' निर्जित्य 'शमेन' क्रोधवर्जनेन 'सिद्धिं' मोक्षाख्यां 'व्रजन्ति भूभृतस्तु न'। कैवल्यकार्य्यवत् राजकार्य्यं न शान्तिसाध्यमित्यर्थः [2] ॥ ४२ ॥

NOTES ON MALLI.

1. ननु etc.—Well, if the end is gained by forbearance, what is the use of anger ? On this she says व्रजन्ति etc. 2. कैवल्य etc.—Unlike those of salvation, royal affairs are not achievable by resignation.

CHARCHA.

1. विहाय—वि + हा + ल्यप्, = विहाय, having renounced. [जहाति, जहौ, अहासीत्, हास्यति, लोट् हि जहाहि-जहीहि-जहिहि, क्त हीन]।

2. शान्तिम्—शम + क्तिन् भावे = शान्तिः resignation, forbearance, tranquility. शान्ति is शमगुण, which generally arises from विवेक and वैराग्य। Obj. of विहाय। Hence शान्तरस is defined thus—"न यत्र दुःखं न सुखं न चिन्ता, न द्वेषरागौ न च काचिदिच्छा। रसः स शान्तः कथितो मुनीन्द्रैः सर्वेषु भावेषु शमप्रधानः" ॥

3. धाम—Valour तेजः। कर्म of सन्धेहि। We may also take नृपधाम as one word contrasting it with मुनिधाम as described in the second half of the verse.

4. तत्—Here तद् is प्रसिद्धार्थक। तत्=तत् प्रसिद्धम्। See Sl. 30, under ते। Qual. धाम। Or take it as an अव्यय meaning तस्मात्। Construe तत् तस्मात् सन्धेहि etc.

5 प्रसीद—प्र + सद + लोट् हि। Conj. Sl. 40.

6. सन्धेहि—सम् + धा + लोट् हि। [दधाति-धत्ते, दधौ-दधे, अधात्-अधित]। Nom. त्वम् understood.

7. वधाय—हन् + अप् भावे = वधः। तस्मै। Here वध comes in place of हन by the rule "हनश्च वधः"। The ४थी here is कर्मणि by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः"—If a तुमुन्नन्त word is suppressed, its कर्म will take ४थी। Thus वधं कर्त्तुम् सन्धेहि = वधाय सन्धेहि (with तुमुन् suppressed). Here we can also get "तुमर्थाच्च" इति ४थी। Thus हन्तुम् सन्धेहि = वधाय सन्धेहि। Also see विघाताय, Sl. 3.

8. विद्विषाम्—क्रदयोगा कर्मणि षष्ठी। For deriv. see Sl. 6. विद्विषाम्।

9. व्रजन्ति—व्रज + लट् अन्ति। Conj. see Sl. 30. Nom. मुनयः।

10. अवधूय—अव + धु or धू + ल्यप्। [The root is seen in almost all the गणs thus—धूनोति-धुनोति, धुनाति, धुवति, धवति, धूनयति। दुधाव, अधौषीत्-अधावीत्-अधविष्ट-अधोष्ट] कर्म is शत्रून्।

11. निस्पृहाः—स्पृह + अङ् भावे = स्पृहा desire. निरस्ता स्पृहा एषाम् whose desire is discarded, बहु—। ते। Qual. मुनयः।

12. शमेन—शम is defined thus—"शमो निरीहावस्थायां स्वात्म-विश्रामजं सुखम्।" Also thus—"शमस्तावत् श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः।" तेन। हेतौ ३या।

13. सिद्धिम्—सिध + क्तिन् भावे = सिद्धिः success कार्य्यनिष्पत्ति। Obj.

of व्रजन्ति। सिद्धि (success) has to be estimated by the aim of the worker. Ascetics work for salvation (मोक्ष) ; in their case सिद्धि is in the shape of मोक्ष। Hence Malli says मोक्षाख्यम् that which goes by the name of मोक्ष। The सिद्धि (success) of kings is measured by the extent to which they have brought the world under control—their राजचक्रवर्त्तिता, सार्वभौमता etc. It should be noted that मोक्ष is also a direct meaning of सिद्धि। Thus "सिद्धिस्तु मोक्षे निष्पत्तियोगयोः" इति हैमः। But निष्पत्ति, *i.e.*, साफल्य applies to both king and ascetic and is preferable.

14. भूभृतः—Nom. to व्रजन्ति। For deriv. See Sl. 3. The affairs of kings and ascetics are different. One worldly, the other spiritual. One requires वीररस, the other requires शान्तरस। So one adopts तेजः, the other शम। न भृभृतः = भूभृतः सिद्धिं न व्रजन्ति।

15. *Voice*—...प्रसद्यताम् ... सन्धीयताम्। ... निःस्पृहैः मुनिभिः सिद्धिः व्रज्यते...भूभृद्भिः ... ।

43. Spirit will be nowhere if not found in you.

पुरःसरा धामवतां यशोधनाः
सुदुःसहं प्राप्य निकारमीदृशम्।
भवादृशाश्चेदधिकुर्वते रतिं
निराश्रया हन्त हता मनस्विता ॥ ४३ ॥

Prak.—हन्त मनस्विता निराश्रया (सती) हता [Alas ! Spiritedness has no room in this world, and is doomed]. Why ?—भवादृशाश्चेत् रतिम् अधिकुर्वते [It is doomed if people like yourself take up resignation]. Resignation is not a bad thing after all—ईदृशं

सुदुःसहं निकारं प्राप्य यदि अधिकुर्वते [It is bad indeed if adopted after such an unbearable insult]. Well, what is in me to resent the insult ?—धामवतां पुरःसरा भवादृशाः [You are the foremost among the mighty, if you accept resignation, spiritedness disappears from this world]. Suppose I forgive my enemies—यशोधना भवादृशाः [That will bring you infamy, you cannot put up with that, because you prize fame].

Prose and Syn.—धामवताम् (तेजस्विनाम्) पुरःसराः (अग्रगामिनः) यशोधनाः (कीर्त्तिसर्वस्वाः) भवादृशाः (त्वद्विधाः) सुदुःसहम् (असह्यतमम्) ईदृशम् (एवंविधम्) निकारम् (लाञ्छनाम्) प्राप्य (अनुभूय) रतिम् (सन्तोषम्) अधिकुर्वते चेत् (यद्यवलम्बन्ते) हन्त (अहो दुःखम्) मनस्विता (अभिमानिता) निराश्रया (निरालम्बा सती) हता (लुप्ता)।

Eng.—Alas ! spiritedness (manliness), with its shelter gone, is doomed if those of your stamp, who treasure fame and move in the van of the mighty, adopt resignation after having received such a highly unbearable insult.

Beng.—আপনি বীরগণের অগ্রগণ্য ; কীর্ত্তিই আপনার একমাত্র ধন। আপনার মত লোকও যদি এইরূপ অসহ্য অপমান প্রাপ্ত হইয়া সন্তোষেরই আশ্রয় লয়, তাহা হইলে তেজস্বিতা উপযুক্ত আশ্রয়ের অভাবে বিলুপ্ত হইবে।

Expl.—I am afraid, men of spirit have become rare on earth now. Judge by your own example ; you do not hesitate to put up with any amount of insult heaped on you. Also see *Prak.*

Malli.—पुरेति। किञ्च 'धामवतां' तेजस्विनां परापकारासहिष्णूनाम् इत्यर्थः [1]। पुरः सरन्तीति 'पुरःसराः' अग्रसराः ["पुरोऽग्रतोऽग्रेषु सर्त्तेः" इति टप्रत्ययः [2]] 'यशोधना भवादृशाः सुदुःसहम्' अतिदुःसहम् 'ईदृशम् 'उक्तप्रकारं' निकारं' पराभवं 'प्राप्य रतिं' सन्तोषम् 'अधिकुर्वते' स्वीकुर्वते 'चेत्' तर्हि 'हन्त' इति खेदे,

'मनस्विता' अभिमानिता 'निराश्रया' सती 'हता' तेजस्विजनैकशरणत्वात् मनस्वितायाः[3] इत्यर्थः। अतः पराक्रमितव्यमिति भावः[4]। [यद्यपि अत्र प्रसहनस्य असङ्गतेः अधिपूर्वात् करोतेः "अधेः प्रसहने" इत्यात्मनेपदं न भवति—"प्रसहनं परिभवः (? अभिभवः)" इति काशिका—तथापि अस्याः (? स्या) कर्त्रभिप्रायविवक्षायामेव प्रयोजकत्वात् कर्त्रभिप्राये "स्वरितञितः—" इत्यात्मनेपदं प्रसिद्धम् (? सिद्धम्)[5]] ॥ ४३ ॥

NOTES ON MALLI.

1. परा etc.—Sense is, of those who cannot tolerate insults by others. 2. पुरो etc.—The affix is here ट by the rule "पुरो—" (see *Charcha*). 3. तेजस्वि etc.—Because spiritedness is found only in the powerful. 4. अतः etc.—The sense is, so you should adopt valour. 5. यद्यपि etc.—[*N. B.* The text is corrupt. The काशिका reads प्रसहनमभिभवः। अस्याः कर्त्रभिप्राय— is absurd, there is nothing here to which the feminine अस्याः can refer; this should be अस्याकर्त्रभिप्राय—(=अस्य अकर्त्रभिप्राय—)। प्रसिद्धम् is for सिद्धम्। Besides the parts are misplaced; the parenthetical reference to the काशिका is extremely unlike Malli. However, what Malli means is obvious. We translate freely thus—]. Here the आत्मनेपद in अधि+कृ is not by the rule "अधेः प्रसहने", because प्रसहन is unsuitable; the Kasika says प्रसहन is अभिभव; also because (this rule applies only when कर्त्रभिप्राय is not intended. Here there is कर्त्रभिप्राय and the आत्मनेपद is by "स्वरितञितः—"। [The following re-arrangement of parts may be suggested— यद्यप्यत्र अधिपूर्वात् करोतेः "अधेः प्रसहने" इत्यात्मनेपदं न भवति, प्रसहनस्य असङ्गतेः प्रसहनमभिभव इति काशिका, अस्य (च) अकर्त्रभिप्राय विवक्षायामेव प्रयोजकत्वात्, तथापि कर्त्रभिप्राये "स्वरितञितः—" इत्यात्मनेपदं सिद्धम्]।

CHARCHA.

1. पुरःसराः—पूर्व + ङि (७मी) + असि स्वार्थे = पुर् + अस् = पुरः front. पुरः सरन्तीति पुरस् + सृ + ट कर्त्तरि = पुरःसराः going in front अग्रगामिनः। Qual. भवादृशाः। By the rule "पूर्व-अधर-अवराणामसि पुर्-अध्-अव-श्चैषाम्"—पुर् replaces पूर्व when अस् follows. The root सृ takes ट here by the rule "पुरोऽग्रतोऽग्रेषु सर्त्तेः"—सृ takes ट in the कर्तृवाच्य when पुरस्, अग्रतः or अग्र precede as उपपद।

2. धामवताम्—धामन् is तेजस् (See Sl. 42.)। तदस्ति एषामिति धामन् + मतुप् = धामवन्तः। तेषाम्। ६ष्ठी शेषे। The म of मतुप् is changed to व here by the rule "मादुपधायाश्च मतोर्वोऽयवादिभ्यः"—words ending in म or अवर्ण or those that have म or अवर्ण as उपधा (pen-ultimate) change the म of मतुप् into व, excepting words of the यवादि class. Here धामन् has अ as उपधा। Hence the change. For propriety see *Prak.*

3. यशोधनाः—यश एव धनम् एषाम् having fame as their wealth. बहु—। ते। Qual. यशोधनाः। For propriety see *Prak.*

4. सुदुःसहम्—दुःसहम् (deriv. see दुःसहात् Sl. 24.) intolerable. सु अतिशयेन दुःसहम् सुदुःसहम्, प्रादितत्—। Qual. निकारम्।

5. प्राप्य—प्र + आप + ल्यप्। Obj. निकारम्।

6. निकारम्—नि + कृ + घञ् भावे = निकारः insult पराभवः। तम्। "निकारस्तु पराभवे धान्योत्क्षेपे" इति हैमः।

7. ईदृशम्—इदमिव पश्यन्ति जनाः एतम्, सोऽयम् इदमिव दृश्यमान इदमिव आत्मानं पश्यति इति इदम् + दृश + कञ्; (compare the derivation of मादृश Sl. 25, and भवादृश, Sl. 28) कर्मकर्त्तरि = ईदृश् + दृश + कञ् = ईदृशः like this. तम्। Qual. निकारम्। Here कञ् comes in by the rule "त्यदादिषु—" (see Sl. 25 under मादृशाम्)। The base here may also

be ईदृश् with क्विन्। With क्स the form is इदृच्च। ईश् is substituted for इदम् by the rule "इदं किमोरीश्की"—ईश् comes in place of इदम् and की in place of किम् when दृक्, दृश or वतुप् follows.

8. भवादृशाः—For deriv. See भवादृशेषु Sl. 28. भवादृशाः men like you. Nom. to अधिकुर्वते।,

9. चेत्—An अव्यय meaning यदि।

10. अधिकुर्वते—अधि + कृ + लट्, अन्ते = अधिकुर्वते accept, adopt स्वीकुर्वते। The आत्मनेपद here is due to the rule "स्वरितञितः कर्त्रभिप्राये क्रियाफले"—(see Sl. 5. under कुर्वते). Here रत्यधिकार (adoption of sastisfaction) benefits the agent भवादृशाः, hence the आत्मनेपद। It will be a mistake to support the आत्मनेपद here by the rule "अधेः प्रसहने"—अधि + कृ takes आत्मनेपद meaning प्रसहन (*i. e.*, अभिभव)। For here अधिकुर्वते does not mean पराभवन्ति। Also see Notes on Malli.

10. रतिम्—रति is satisfaction ; here resignation तम्। कर्म of अधिकुर्वते ; also see Sl. 5. under रतिम्।

11. निराश्रया—आ + श्रि + अच् भावे or कर्मणि = आश्रयः resort. निः नास्ति आश्रयः अस्याः, having no resort, बहु—। Qual. मनस्विता।

12. हन्त—An अव्यय implying खेद here. "हन्त हर्षेऽनुकम्पायां वाक्यारम्भविषादयोः" इत्यमरः।

13. हता —हन् + क्त कर्मणि स्त्रियाम् = हता killed, doomed. Agreeing with मनस्विता।

14. मनस्विता—मनस् is mind. प्रशस्तं मनः अस्ति एषामिति मनस् + विनि मत्वर्थे = मनस्विनः high-minded. तेषां भाव इति मनस्विन् + तल् स्त्रियाम् = मनस्विता high-mindedness, spiritedness. उक्ते कर्मणि १मा। विनि here comes in by the rule "अस् माया—" Sl. 30.

15. *Voice*—...पुरःसरैः यशोधनैः भवादृशैः...रतिः अधिक्रियते...निराश्रयया मनस्विनया (भूयते)।

44. If you permanently adopt resignation then discard the bow and be a pucca ascetic.

अथ क्षमामेव निरस्तविक्रम-
श्चिराय पर्य्येषि सुखस्य साधनम्।
विहाय लक्ष्मीपतिलक्ष्म कार्मुकं
जटाधरः सन् जुहुधीह पावकम् ॥ ४४ ॥

Prak.—There is nothing like forgiving an enemy—इह जटाधरः सन् पावकं जुहुधि [Then put on matted locks and continue here offering oblations to fire—give up kingly aspirations and be an ascetic]. Am I not an ascetic now ?—लक्ष्मीपतिलक्ष्म कार्मुकं विहाय जुहुधि [That you are, in a manner undoubtedly. But why this bow then which proclaims your ambition. Fling aside the bow and become a real ascetic]. But can I not forgive my enemy even if I retain the bow ?—अथ क्षमामेव सुखस्य साधनं पर्य्येषि [If you think forbearance alone will bring you happiness, then become a real ascetic]. There are occasions for forbearance—अथ चिराय निरस्तविक्रमः [If you give up valour for good, then there is no need for the bow ; forbearance becomes the only resort, and asceticism in its true sense follows as a matter of course]. 44.

Prose and Syn.—अथ (पक्षान्तरे) निरस्तविक्रमः (निरस्तः अपाकृतो विक्रमो येन तादृशः निर्वीर्यः सन्) चिराय (चिरेणापि) क्षमामेव (उपेक्षामेव)

सुखस्य साधनम् (निर्वृतिकरम्) पर्य्येषि (मन्यसे चेत्) लक्ष्मीपतिलक्ष्म (राजचिह्नम्) कार्मुकं विहाय (धनुः परित्यज्य) जटाधरः (जटिलः सन् तापसो भूत्वा) इह (अस्मिन् वने) पावकं जुहुधि (अग्निं तर्पय)। Or—अथ चिराय निरस्तविक्रमः etc.

Eng.—If, with valour renounced, you always deem forbearance as the only source of happiness, then bearing matted locks feed fire here having cast off the bow the emblem of the possessor of royal fortune.

Beng.—পক্ষান্তরে যদি বিক্রম ত্যাগ করিয়া চিরকালের জন্য একমাত্র ক্ষমাকেই সুখের উপায় বলিয়া ধরিয়া থাকেন, তবে রাজচিহ্ন এই ধনু পরিত্যাগ করতঃ মাথায় জটা ধারণ করিয়া এখানে অগ্নিতে আহুতি প্রদান করিতে থাকুন।

Expl.—Easy, see *Prak.* above. *N. B.*—क्षमा here is श्रम of Sl. 42 where it is pointed out that श्रम suits ascetics only. Hence if you go in for श्रम alone, be a *pucca* ascetic, why this bow which is then an incongruity ?

Malli.—अथेति—'अथ' पक्षान्तरे 'निरस्तविक्रमः' सन् 'चिराय' चिरकालीनापि 'क्षमां' क्षान्तिम् 'एव' ["क्षितिक्षान्त्योः क्षमा" इत्यमरः [1]] 'सुखस्य साधनं पर्य्येषि' अवगच्छसि तर्हि 'लक्ष्मीपतिलक्ष्म' राजचिह्नं 'कार्मुकं विहाय', धरतीति धरः [पचाद्यच्] जटानां धरः 'जटाधरः सन् इह' वने 'पावकं जुहुधि' पावके होमं कुरु इत्यर्थः [अधिकरणे कर्मत्वोपचारः [2]] विरक्तस्य किं धनुषा इत्यर्थः [3]। ["हुश्नुभ्यो हेर्धिः" [4]]।

NOTES ON MALLI.

1. क्षिति etc.—Amara says, क्षमा means Earth and forbearance. 2. अधिकरणे etc.—कर्मत्व is attributed to पावक which is the अधिकरण of हवनक्रिया। 3. विरक्तस्य etc.—The sense is, what is the use of the bow to the disgusted. 4. हु etc.—धि

re-places हि after the root 'हु' by the rule "हुझल्भ्यो— " (see *Charcha*).

CHARCHA.

1. अथ—An अव्यय meaning 'पक्षान्तरे' on the other hand. "अथ अथो संशये स्याताम् अधिकारे च मङ्गले। विकल्पानन्तरप्रश्नकार्त्स्न्यारम्भ समुच्चये" इति मेदिनी।

2. क्षमा—क्षम + अङ् भावे स्त्रियाम्=क्षमा forbearance. ताम्। कर्म of पर्य्येषि।

3. एव—An अव्यय implying अवधारण here.

4. निरस्त. etc.—निर् + अस् (दिवादि) क्षेपे + क्त कर्मणि=निरस्तः set aside. वि + क्रम + घञ् भावे=विक्रमः valour. निरस्तः विक्रमः अनेन who has set aside valour, बहु—। Qual. त्वम् understood.

5. चिराय—An अव्यय meaning 'for a long time.' Here अत्यन्त-संयोगे २या by the rule "कालाध्वनोरत्यन्तसंयोगे"—(see Sl. 17 under चिराय)। Construe चिराय पर्य्येषि or चिराय निरस्तविक्रमः।

6. पर्य्येषि—परि + इ + लट् सि=पर्य्येषि you think अवगच्छसि। Nom. त्वम्। Conj. Sl. 39. Here षत्व is by the rule "इणकोः— " The स of an आदेश or प्रत्यय becomes ष coming after कवर्ग or a स्वरवर्ण except अ or आ।

7. साधनम्—For derivation see अनुरक्तसाधनः, Sl. 31. विधेय of क्षमाम्।

8. विहाय—वि + हा + ल्यप्। See Sl. 42 under विहाय।

9. लक्ष्मी etc.—लक्षयति पश्यति नीतिमन्तं पुरुषमिति लक्ष + णिच् + ई (औणादिक मुडागमश्च)=लक्ष्मीः fortune, here Royal fortune. It is declined like नदी except in 1st case singular where the form is लक्ष्मीः with विसर्ग। Compare—"अवी-तन्त्री-तरी-लक्ष्मी-ह्री-धी-श्रीणा-

मुणादितः। स्त्रीलिङ्गानाममीषान्तु न सुलोपः कदाचन॥" The म comes here by the rule "लचेर्मट् च"। लक्ष्म्याः पतिः the king, ६तत्—। लक्ष्मीपतेः लक्ष्म (चिह्नस्वरूपम्), sign of the king, *i.e.*, of royalty. ६तत्—। तत्। Qual. कार्मुकम्।

10. कार्मुकम्—कर्म is work. तस्मै प्रभवति इति कर्मन्+उकञ्=कार्मुकम् a bow धनुः। तत्। कर्म of विहाय। This is an emblem of royalty. Hence it does not suit an ascetic. So give it up. "वेनौ ना, कार्मुकं चापे" इति चिकाण्डशेषः।

11. जटा etc.—जटा is matted locks. धरतीति धृ+अच् (पचादि) कर्त्तरि=धरः holder. जटायाः धरः, शेषषष्ठ्या समासः। Remember जटां धरतीति gives जटाधारः with अण् by the rule "कर्मण्यण्" (Sl. 14). Qual. त्वम् understood. "कथं तर्हि गङ्गाधरभूधरादयः। कर्मणः शेषत्व-विवक्षायां भविष्यन्ति"—*Bhattoji*. This indicates the ascetic. c.f. जटाभिस्तापसः। Doff the king's emblem (धनुस्) and don that of the ascetic (जटा)।

12. सन्—अस+शतृ=सन् becoming।

13. जुहुधि—हु+लोट हि। Nom. त्वम्। हि is here changed to धि by the rule "हुझल्भ्यो हेर्धिः"—Roots ending in a consonant (excepting य, र, ल, व ह) and the root 'हु' take धि in place of हि। [जुहोति, जुहाव जुहवाञ्चकार &c., होष्यति, अहौषीत्]।

14. पावकम्—पुनातीति पू+ण्वुल् कर्त्तरि=पावकः God of fire. तम्। Obj. of जहुधि। The proper विभक्ति here is the ७मी (अधिकरणे)। But कर्मत्व here comes in by the force of the dictum "विवक्षावशात् कारकाणि"। Also see Malli "अधिकरणे कर्मत्वोपचारः"। cf. "अग्नौ प्रास्ताहुतिः"। But कर्मत्व is not altogether incongruous. cf. "अग्निं प्रणाति" "चिराय सन्तर्प्य समिद्धिरग्निं यो मन्त्रपूतां तनुमप्यहौषीत्" etc.

15. *Voice*—...विक्रमेण (त्वया) क्षमा परीयते ।...जटाधरेण सता पावकः ह्वयताम् ।

45. *Think not of the vow, it is violated by the enemies already.*

न समयपरिरक्षणं क्षमं ते
निकृतिपरेषु परेषु भूरिधाम्नः ।
अरिषु हि विजयार्थिनः क्षितीशा
विदधति सोपधि सन्धिदूषणानि ॥ ४५ ॥

Prak.—But there is the pledge which I must redeem, so I cannot think of retaliation now—समयपरिरक्षणं ते न क्षमम् [Observance of vow is not meet for you]. Why not ?—भूरिधाम्नस्ते परेषु निकृतिपरेषु (सत्सु) न क्षमम् [Your enemies are heaping insults on you ; is not that a lapse on their part—a breach of contract ? You are strong enough to retaliate ; why should you then respect the contract ?]. That would be infamous—क्षितीशा हि अरिषु सन्धिदूषणानि विदधति [Why infamous ? Kings often make their enemies violate treaties]. Treaties are not made to be violated—विजयार्थिनः क्षितीशाः सोपधि विदधति [Kings wishing to secure victory to themselves look out for lapses in an enemy and with these as excuse—often lame excuse—violate treaties. This is king-craft, there is no infamy in it. Your excuse is a good one and not lame as is usual in such cases]. 45.

Prose and Syn.—परेषु (शत्रुषु) निकृतिपरेषु (कुलनिरतेषु सत्सु) भूरिधाम्नः (भूरि प्रभूतं धाम यस्य तस्य प्राज्यविक्रमस्य) ते (तव) समयपरिरक्षणम्

(संवित्प्रतीक्षणम्) न क्षमम् (न युक्तम्)। हि (यस्मात्) विजयार्थिनः (विजिगीषवः) क्षितीशाः (भूपालाः) अरिषु (शत्रुषु विषये) सोपधि (सव्याजम्) सन्धिदूषणानि (सन्धेः संविदो दूषणानि भङ्गान्) विदधति (आरोपयन्ति)।

Eng.—Enemies being bent upon injury, observance of the contract is not proper for you, of immense power as you are. For, kings, wishing victory, falsely ascribe breaches of contract to enemies [*Or*—Kings, wishing...falsely indeed ascribe... enemies].

Beng.—শত্রুগণ আপনার অবমাননা করিতেছে। আপনি প্রভূতশক্তিসম্পন্ন। অতএব সন্ধির পালন আপনার পক্ষে যুক্তিযুক্ত হয় না। কারণ (Or—বস্তুতঃ) বিজয়প্রার্থী ভূপতিগণ শত্রুর প্রতি মিথ্যা সন্ধিভঙ্গের আরোপ করিয়া থাকেন।

Expl.—Here Draupadi anticipates the objection that Yudhishthira was by contract bound to observe peace for 13 years, he could not act before the period was over. She observes that there had been breach of contract *on the part of the enemies themselves* because within the period of contract they were bound not to molest Yudhishthira. This they have violated and are still violating as is obvious from the forester's report where he says "तदाशु कर्त्तुं त्वयि जिह्ममुद्यते विधीयतां तव विधेयमुत्तरम्"। Hence you are free to act and no longer bound by the contract. Nay, it would be improper for you to observe the contract able as you are to crush the enemy. I need not tell you what kings do after the conclusion of a treaty. If they deem themselves strong enough to beat the enemy they look out for pretexts to violate the treaty. They falsely accuse their enemy of breach of contract and declare war. You have real breaches to complain of, then why wait ?

Malli.—अथ समयोल्लङ्घनात् बिभेषि तदपि न किञ्चित् इत्याह $\frac{1}{2}$—नेति। 'परेषु' शत्रुषु 'निकृतिः' शाठ्यं 'परं' प्रधानं येषु तेषु तथोक्तेषु अपकारतत्परेषु सत्सु 'भूरिधाम्नः' महौजसः प्रतीकारक्षमस्य 'ते' तव 'समयः' त्रयोदशसंवत्सरान् वने वत्स्यामि इत्येवंरूपा संवित्[2] ["समयाः शपथाचारकालसिद्धान्तसंविदः" इत्यमरः[3]]। तस्य 'परिरक्षणं' प्रतीक्षणं 'न क्षमम्' न युक्तम् ["युक्ते क्षमं शक्ते हिते विषु" इत्यमरः]। हि यस्मात् 'विजयार्थिनः' विजिगीषवः 'क्षितीशा अरिषु' विषये 'सोपधि' सकपटं यथा तथा ["कपटोऽस्त्री व्याजदम्भौपधयः क्लृप्तकैतवे" इत्यमरः[4]] 'सन्धिदूषणानि विदधति' केनचित् व्याजेन दोषमापाद्य सन्धिं दूषयन्ति विघटयन्ति इत्यर्थः। शक्तस्य हि विजिगीषोः सर्वथा कार्यसाधनं प्रधानम् अन्यत् समयपरिरक्षणादिकम् अशक्तस्य इति भावः[5]। अर्थान्तरन्यासोऽलङ्कारः। पुष्पिताग्रा वृत्तम्[6] ॥ ४५ ॥

NOTES ON MALLI.

1. अथ etc.—If you are afraid of breach of contract, that is insignificant; this she says by न etc. 2. त्रयोदश etc.—The contract in the shape of "I shall live in the forest for 13 years." 3. समयाः etc.—Amara says, समय means शपथ, आचार, काल, सिद्धान्त, and संविद। 4. कपट etc.—Amara says, कपट, व्याज, दम्भ, उपधि etc. are synonymous. 5. केनचित् etc.—For केनचित् etc., see *Charcha*. The sense is, achievement of purpose is by all means the chief duty of one who is desirous of victory and is strong as well; but observance of vow and such others are for one who is weak. 6. अर्थ etc.—The figure here is अर्थान्तरन्यास। The metre is पुष्पिताग्रा (see Notes at the end).

CHARCHA.

1. समय etc.—सम् + इ + अच् भावे = समयः contract, viz, to live for 13 years in the forest etc. (Sl. 28) Also see Malli "त्रयोदश...

संवित्"। परि + रक्ष + ल्युट् भावे = परिरक्षणम् observance. समयस्य परिरक्षणम् observance of vow, ६ष्ठी तत्—। Nom. to भवति understood.

2. क्षमम्—क्षमते इति क्षम + अच् (पचादि) = क्षम्म् fit युक्तम्। Qual. समयपरिरक्षणम्। न क्षमम् improper. For reason why improper see note 5 and *Expl.*

3. ते—शेषे ६ष्ठी। This and other short forms of युष्मद् and अस्मद्, *e.g.*, त्वा, मा, नः, वः etc., are never used at the beginning of a sentence. Cf. "वाक्यादौ मा भूत्। त्वां पातु ; मां पातु।"—*Bhattoji.*

4. निकृति etc.—नि + कृ + क्तिन् भावे = निकृतिः insult (see निकारम् Sl. 43). पर is प्रधान or केवल। In this sense it is always neuter. "परः श्रेष्ठारिदूरान्योत्तरे, क्लीवन्तु केवले" इति मेदिनी। निकृतिः परम् एषाम्, बहु—। तेषु। Qual. परेषु।

5. परेषु—भावे ७मी, by the rule "यस्य च भावेन भावलक्षणम्" (Sl. 14). Also see Sl. 41 under परैः। The enemies are insulting you ; this is a breach of contract. Hence as they have violated the contract, it is improper for you to observe it. See *Expl.*

6. भूरिधाम्नः—The base भूरि means immense प्रचुर। प्रचुरं भूरि विज्ञेयं भूरि काञ्चनमेव च"—इति अनेकार्थमञ्जरी। धामन् is तेजः (see Sl. 42). भूरि धाम अस्य, बहु—। तस्य। Qual. ते। This justifies action. Enemies have violated the contract so you are free to act. You are powerful so do act now.

7. अरिषु—विषयाधिकरणे ७मी। Or अधिं ७मी।

8. हि—Malli takes it as हेतौ। हेतु of what ? Nothing has gone before for which reason has not been given. Better have it अवधारणे and construe विदधति हि।

9. विजया etc.—वि + जि + अच् भावे = विजयः victory. तम् अर्थ-

यन्ते इति विजय + अर्थ + णिनि कर्त्तरि = विजयार्थिन: Those who wish victory. Qual. क्षितीशा: ।

10. क्षितीशा:—क्षिति is Earth. ईशते प्रभवन्ति इति ईश + अच् (पचादि) = ईशा: lords. क्षिते: ईशा: kings, षष्ठी तत्— । Nom. to विदधति । Here क्षिते: has कृद्योगे कर्मणि षष्ठी । If शेषे षष्ठी the compound would be barred by the rule "अधीगर्थदयेशां कर्मणि" ।

11. विदधति—वि + धा + लट् अन्ति । [दधौ-दधे, अधात्-अधित, ता हित]. Construe अरिषु विदधति ascribe to the enemies. अरिषु विषये विदधति declare in the matter of enemies. Also see note 13.

12. सोपधि—उपधीयते इति उप + धा + कि भावे = उपधि: wile. "उपधि: व्याजचक्रयो:" इति विश्व: । तेन सह वर्त्तमानम्, बहु— । तत् यथा तथा । Adv. Qual. विदधति । Alt. form is सहोपधि by "वोपसर्जनस्य" (Sl. 21).

13. सन्धि etc.—सन्धीयते इति सम् + धा + कि भावे = सन्धि: peace. दुष + णिच् + ल्युट् भावे = दूषणानि breaches. सन्धे: दूषणानि breaches of peace or contract, ७मी तत्— । Obj. of विदधति । The root दुष becomes दूष with णिच् by the rule "दोषो णौ ।" विदधति may mean either 'declare' or 'commit'. With the first, अरिषु सन्धिदूषणानि विदधति—declare breaches of contract in the matter of enemies. This implies that having made such a declaration in the matter of enemies, the kings themselves commit a breach. Note that Malli's दोषमापाद्य with णिच् in पद means that there was no दोष but the दोष was made to appear by व्याज । व्याजेन अरिषु दोषमापाद्य स्वयं सन्धिं दूषयन्ति । If we take विदधति as 'commit' it will be difficult to parse अरिषु । विषये सप्तमी does not now give a clear sense. अरिषु विषये सन्धिदूषणानि कुर्वन्ति—Commit breaches of peace in the matter of enemies—has clearly अरिषु

superfluous in it. Commit breaches of peace is enough for the sense. It is therefore better to take विदधति as 'declare.'

14. *Voice* —.....परिरक्षणेन क्षमेण (भूयते)। .....विजयार्थिभिः क्षितीशैः विधीयन्ते।

46. Now then, do you act ; may God give you victory.

विधिसमयनियोगात् दीप्तिसंहारजिह्मं
शिथिलवसुमगाधे मग्नमापत्पयोधौ।
रिपुतिमिरमुदस्योदीयमानं दिनादौ
दिनकृतमिव लक्ष्मीस्त्वां समभ्येतु भूयः॥ ४६॥

इति श्रीभारविकृतौ किरातार्जुनीये महाकाव्ये प्रथमः सर्गः॥

Prak.—Suppose I act, what do you expect out of it?—लक्ष्मीस्त्वां भूयः समभ्येतु [I hope you will again be favoured by fortune]. Is that possible?—दिनादौ दिनकृतमिव [Is not the sun favoured by fortune at day-break?]. But our cases are not similar—दिनकृतमिव विधिसमयनियोगात् दीप्तिसंहारजिह्मं त्वाम् [Like the sun you are by decree of Providence lustreless through loss of splendour]. That is far-fetched—दिनकृतमिव शिथिलवसुं त्वाम् [Owing to the loss of splendour your power is gone like that of the sun]. This is not enough—दिनकृतमिव अगाधे आपत्पयोधौ मग्नं त्वाम् [The sun sinks into the deep sea, you too have sunk into an equally deep sea of calamities]. That is not the whole case—दिनकृतमिव रिपुतिमिरम् उदस्य उदीयमानं त्वाम् [The sun rises after having dispelled darkness which is its enemy,

you too will rise after driving back your enemies that have set on you like gloom]. 46.

Prose and Syn.—विधिसमयनियोगात् (विधेर्दैवस्य समयस्य कालस्य च नियोगात् शासनात्) अगाधे (अतलस्पर्शे) आपत्पयोधौ (दुःखसागरे) मग्नं दीप्ति-संहारजिह्मम् (दीप्तेः संहारेण जिह्मम् अनुज्ज्वलम्) शिथिल वसुम् (मन्दविभवम्) रिपुतिमिरम् (अरितमः) उदस्य (अपसार्य) उदीयमानम् (उद्यन्तम्) त्वां दिनादौ (दिवसारम्भे) दिनक्षतमिव (दिवाकरमिव) लक्ष्मीः (श्रीः) भूयः समभ्येतु (पुनः प्राप्नोतु)।

Eng.—May fortune again approach you rising like the sun at day-break after having dispersed the gloom-like enemy (*Also*—the gloom his enemy) but now like the sun through the de ree of fate and time, sunk in deep sea-like peril (*Also*—the deep perilous sea) pale through loss of splendour and with majesty waned.

Beng.—বিধির ও কালের বিধান বশে আলোকনাশহেতু মলিন, অতএব শক্তিহীন এবং (অস্তকালে) অগাধ সমুদ্রে বিলীন (পুনরায়) দিনারম্ভে তিমির নাশ করিয়া প্রকাশমান সূর্য্যকে যেরূপ লক্ষ্মী পুনরায় বরণ করেন, সেইরূপ নিয়তিনিমিত্ত তেজো-নাশহেতু মলিন ক্ষমতাহীন এবং অগাধ বিপদ্‌সাগরে মগ্ন এবং রিপুগণকে পরাজিত করিয়া উদীয়মান আপনাকেও লক্ষ্মী পুনরায় প্রসাদিত করুন।

Expl.—Fate is against you now. Your power has declined and you look pale plunged in deep adversity. But do not despair. Look at the sun setting. Like you it is overtaken by fate ; it loses light, becomes pale and then gets immersed deep in the sea. Well, does it remain immersed for good ? No, at day-break it emerges triumphant over its enemy the gloom and gradually regains the splendour lost. Take courage by this example and make an effort. I am sure you too like the sun will triumph over your enemy and recover your lost position.

Malli.—उक्तमर्थमाशीर्वाद पूर्वकमुपसंहरति विधीति [1]—'विधिसमयनियोगात्' विधिः दैवम् ["विधिर्विधाने दैवे च" इत्यमरः [2]] समयः कालः, तयोः नियोगात् नियमनात् हेतोः, तयोर्दुरतिक्रमत्वादिति भावः [3]। 'अगाधं' दुस्तरं 'आपत् पयोधिरिव' इत्युपमितसमासः; दिनक्षतमिव इति वक्ष्यमाणानुसारात् [4]। तस्मिन् 'आपत्पयोधौ मग्नम्'। सूर्योऽपि सायं सागरे मज्जति परेद्युरुन्मज्जति इत्यागमः [5]। 'दीप्तिसंहारजिह्मं' दीप्तिः प्रतापः आतपश्च तस्याः संहारेण जिह्मम् अप्रसन्नं 'शिथिलवसु' शिथिलधनम्, अन्यत्र शिथिलरश्मिम् ["वसुर्देवेऽग्नौ रश्मौ च वसु तोये धने मणौ "इति वैजयन्ती [6]]। "शिथिलबलम्" इति पाठे तु उभयत्रापि शिथिलशक्तिकमित्यर्थः। रिपुः तिमिरमिव इति 'रिपुतिमिरम् उदस्य' निरस्य 'उदीयमानम्' उद्यन्तम् ["ईङ् गतौ" इति धातोर्दैवादिकात् कर्त्तरि शानच् [7]] 'त्वां दिनादौ दिनक्षतमिव लक्ष्मीः भूयः समभ्येतु' भजतु ["आशिषि लिङ्लोटौ" इति लोट् [8]]। चमत्कारकारितया मङ्गलाचरणरूपतया च सर्गान्त्यश्लोके लक्ष्मीशब्दप्रयोगः। यथाह भगवान् भाष्यकारः—"मङ्गलादीनि मङ्गलमध्यानि मङ्गलान्तानि च शास्त्राणि प्रथन्ते वीरपुरुषकाणि आयुष्मत्पुरुषकाणि च भवन्ति, अध्येतारश्च प्रवक्तारो भवन्ति" इति [9]। पूर्णोपमा इयम्। मालिनीवृत्तम्। सर्गान्तत्वात् वृत्तभेदः, यथाह दण्डी "सर्गैरनतिविस्तीर्णैः श्रव्यवृत्तैः सुसन्धिभिः। सर्वत्र भिन्नवृत्तान्तैरुपेतं लोकरञ्जकम्॥" इति [10] ॥ ४६ ॥

अथ कविः काव्यवर्णनीयाख्यानपूर्वकं सर्गपरिसमाप्तिं कथयति, इतीत्यादि—इतिशब्दः सर्गपरिसमाप्तौ। भारविकृतौ इति कविनामकथनम्। महाकाव्ये इति महच्छब्देन लक्षणसम्पत्तिः सूचिता। किरातार्जुनीय इति काव्यवर्णनीययोः कथनम्। प्रथमः सर्गः समाप्त इति शेषः। एवमुत्तरत्रापि द्रष्टव्यम् [11]। किरातार्जुनौ अधिकृत्य कृतोऽयं ग्रन्थः किरातार्जुनीयम् ["शिशुक्रन्दयमसभद्वन्द्वेन्द्रजननादिभ्यश्छः" इति द्वन्द्वात् छ-प्रत्ययः। राघवपाण्डवीयशब्दवत् [12]]। तथापि अर्जुन एव अत्र नायकः। किरातस्तु तदुत्कर्षाय प्रतिभटतया वर्णितः [13]। यथाह दण्डी—"वंशवीर्यश्रुतादीनि वर्णयित्वा रिपोरपि। तज्जयान्नायकोत्कर्षवर्णनञ्च विनोति नः॥" इति [14]। अथ अयं संग्रहश्लोकः—

नेता मध्यमपाण्डवो भगवतो नारायणस्यांशज-
स्यौत्कर्षक्लृतेऽनुवर्ण्यचरितो दिव्यः किरातः पुनः।
शृङ्गारादिरसोऽङ्गमत्र विजयी वीरः प्रधानो रसः
शैलाद्यानि च वर्णितानि बहुशो दिव्यास्त्रलाभः फलम् ॥ १५ ॥

इति श्रीमहामहोपाध्यायकोलाचलमल्लिनाथसूरिविरचितायां किरातार्जुनीय-
काव्यव्याख्यायां घण्टापथसमाख्यायां प्रथमः सर्गः ॥ १ ॥

NOTES ON MALLI.

1. उक्तम् etc.—She concludes what has been said with benediction by विधि etc. 2. विधिः etc.—Amara says, विधि means decree and Fate. 3. तयोः etc.—Because both are unavoidable. 4. दिनक्लृतम् etc.—In आपत्पयोधि there is उपमित-समास, this is owing to the following comparison with दिनक्लृत् (sun). 5. सूर्य्य etc.—In the evening the sun too sinks into the sea and emerges on the following day—this is the tradition. 6. वसु etc.—Vaijayanti says, वसुः (masculine) means god, fire, rays and in the neuter it means water, wealth and gem. 7. ईङ् etc.—उदीयमान is from the root ईङ् (to go) of the दिवादि class with शानच् in the active voice. 8. आशिषि etc.—लोट् in समभ्येतु is by the rule "आशिषि—" (See *Charcha*). 9. चमत्कार etc.—The word लक्ष्मी is used in the concluding verse owing to its charm and because of its character of मङ्गलाचरण। Thus says His Reverence the Bhasyakara—such treatises prosper as have मङ्गलाचरण at the start, during their course, and at the end, and they make people heroic and long-lived, besides their

readers become masters of speech." 10. सर्गान्त etc.—The metre is changed because the canto closes. Thus says दण्डिन्—"It pleases people if the cantos are not too long, the metre sweet to the ear, the stages well-laid, and the conclusion of cantos marked by a change of metre. 11. अथ कविः etc.—Now the poet indicates the close of the canto with a statement of the title of the work and its subject-matter. इति implies close of the canto. भारविकृतौ gives the name of the poet. The word महत् in महाकाव्ये indicates the presence of all the characteristics of a काव्य। किरातार्जुनीये declares the name of the काव्य and also the subject-matter. समाप्तः remains to be added after प्रथमः सर्गः। A similar explanation has to be understood in subsequent cantos also. 12. श्रिशुक्रन्द etc.—The द्वन्द्व compound किरातार्जुनौ takes ङ by the rule "श्रिशुक्रन्द यमसभद्वन्द्व—" (See notes on title of the Book), as in राघवपाण्डवीय। 13. किरातार्जुनौ etc.—This works is called किरातार्जुनीय because it treats of किरात and अर्जुन। Even so the hero is अर्जुन। The किरात is introduced as antagonist only to extol अर्जुन—to bring out the excellence of अर्जुन। 14. यथाह etc.—Thus says दण्डिन्—"It pleases us all if the excellence of the hero is brought out by his victory over the enemy whose high lineage, great valour and superior wisdom are first described." 15. अथ etc.—Here this verse is a summary—Here the junior पाण्डव born of a portion of Lord Narayana is the hero ; the deeds of the divine Kirata again are described to bring out the hero's excellence ; the sentiments शृङ्गार etc. are subsidiary, the main sentiment is वीर

that rules triumphant ; hills etc. are often described ; the object is acquisition of divine weapons.

CHARCHA.

1. विधि etc.—विदधाति इति वि + धा + कि कर्त्तरि = विधिः Fate दैव। समय is Eternal time. नि + युज + घञ् भावे = नियोगः decree, appointment, ordainment. विधिश्च समयश्च विधिसमयौ, द्वन्द्व। तयोः नियोगः, ६ष्ठी तत्—। तस्मात्। By decree of Fate and Time. हेतौ ५मी। Or समय is काल time. समयस्य नियोगः the ordainment of time, *i.e.*, the appointment of a certain time for a certain event ; ६ष्ठी तत्—। विधेः समयनियोगः the ordainment of a certain time by Fate or Providence. ६ष्ठी तत्—। तस्मात्। हेतौ ५मी। This applies to both युधिष्ठिर and दिनकृत्। Fate has so decreed that at a certain time and for such a period युधिष्ठिर will suffer adversity. The same Fate has also decreed that at such a time and for such length of time the दिनकृत् will suffer adversity. समयनियोग is the cause and विधि is the agent that makas the समयनियोग। Compare कालनियोगः in "लङ्घते न खलु कालनियोगः"—IX. 13.

2. दीप्ति etc.—दीप् + क्तिन् भावे = दीप्तिः meaning 'power' and 'light'. 'Power' in case of युधिष्ठिर and 'light' in case of दिनकृत्। सम् + हृ + घञ् भावे = संहारः loss. दीप्तेः संहारः loss of power or light, ६ष्ठी तत्—। तेन जिह्मः pale through loss etc. ३या तत्—। तम्। Qual. त्वाम् and दिनकृतम्। Note the use of जिह्म in different senses in the Canto.

3. शिथिल etc.—शिथिल is मन्द slack. वसु, युधिष्ठिरपक्षे means धन (wealth) and दिनकरपक्षे, means रश्मि (rays). See Malli. शिथिलं

वसु अस्य, बहु—। तम्। Qual. त्वाम् and दिनक्षतम्। वसु in the sense majesty suits both युधिष्ठिर and दिनक्षत्।

4. अगाधे—गाध is गाध्यते तले स्पृश्यते इति गाध + घञ् कर्मणि गाधः तलस्पर्शयोग्यः fordable. For पयोधि। cf. "सरितः कुर्वतीः गाधाः पथश्चाभ्यान-कर्दमान्"—Raghu IV. For आपत् take it as परिमित limited. न गाधः, not fordable, also unlimited. नञ्_तत्—। तस्मिन्। Qual. पयोधौ।

5. मग्नम्—मस्ज + क्त कर्त्तरि = मग्नः immersed, तम्। Qual. त्वाम् and दिनक्षतम्।

6. आपत् etc.—पयांसि धीयन्ते अस्मिन् इति पयस् + धा + कि अधिकरणे = पयोधिः Sea. आपत् पयोधिरिव आपत्पयोधिः Sea of calamity, उपमित कर्मधा—। तस्मिन्। अधिं ७मी। For the significance of this epithet see *Introduction*. Here the उपमित समास is by the rule "उपमितं व्याघ्रादिभिः सामान्याप्रयोगे"—उपमेय (The thing to be compared) leads in a compound with words of the व्याघ्रादि class when the सामान्य (common property) is not mentioned. If the सामान्य is mentioned there will be no समास here, as in पुरुषो व्याघ्र इव शूरः। Well is not अगाध the सामान्य mentioned here? How then can you compound? The answer is अगाध means quite different things in the two cases and therefore expresses nothing common (सामान्य)।

7. रिपु etc.—रिपुः तिमिरमिव इति रिपुतिमिरम्। उपमितसमासः as above. तत्। Obj. of उदस्य।

8. उदस्य—उद् + अस (क्षेपे) दिवादि + ल्यप्। [अस्यति, आस, आस्यत्]

9. उदीयमानम्—उद + ईङ् (to go) दिवादि + शानच् कर्त्तरि = उदीयमानः rising. तम्। Qual. त्वाम् and दिनक्षतम्। [ईयते, अयाञ्चक्रे, ऐष्ट]।

10. दिनादौ—दिनस्य आदिः beginning of day, *i.e.*, day-break. तस्मिन्। अधिं ७मी।

11. दिन etc.—दिनं करोतीति दिन + क्व + क्विप् कर्त्तरि = दिनक्वत् sun. तम्। Obj. of समभ्येतु।

12. समभ्येतु—सम् + अभि + इ + लोट् तु। Here आशिषि लोट् by the rule "आशिषि लिङ्लोटौ"—लिङ् and लोट् are used to signify आशिस् (benediction). Nom. लक्ष्मीः (for which see Sl. 44). Conj. Sl. 39.

13. भूयः—भूयस् an अव्यय meaning 'again' पुनः। "भूयांस्त्रिषु बहुतरे पुनरर्थे तदव्ययम्" इति मेदिनी।

14. *Voice*—...जिह्मः...वसुः...मग्नः...उदीयमानः...दिनक्वत्...लक्ष्म्या त्वम् ...समभीयस्व...।

END OF CANTO 1.

चर्चामिं लण्डभाषायां भारवेर्भावदीपनीम्।
बालानामवबोधाय व्यधात् कुमुदरञ्जनः॥

NOTES ON METRE.

1. The first 44 Slokas of Canto 1 are in the metre known as वंशस्थविल (छन्दोमञ्जरी) or वंशस्थ (वृत्तरत्नाकर)। The definition is "वदन्ति वंशस्थविलं जतौ जरौ" (छन्दोमञ्जरी) or "जतौ तु वंशस्थमुदीरितं जरौ" (वृत्तरत्नाकर)।

In these ज, त, ज, र, are *triads*—groups of three syllables. ज has a short syllable, a long syllable and a short syllable ;

i.e., ज is short, long, short ; ⏑ — ⏑
त is long, long, short ; — — ⏑
र is long, short, long ; — ⏑ —

The scheme is—

श्रि	यः	कु	रु	णा	म	धि	प	स्य	पा	ल	नीं
⏑	—	⏑	—	—	⏑	⏑	—	⏑	—	⏑	—
ज			त			ज			र		

2. The verse 45 is in the metre पुष्पिताग्रा। The definition is "अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा"।

In the first and third lines there are न, न, र, य ; in the others न, ज, ज, र, ग।

न is ⏑ ⏑ ⏑ ; य is ⏑ — —

The ग here means a single *long* syllable. Hence the scheme is—

न	स	म	य	प	रि	र	त्त	णं	त्त	मं	ते
⏑	⏑	⏑	⏑	⏑	⏑	—	⏑	—	⏑	—	—
न			न			र			य		

नि	क्र	ति	प	रे	षु	प	रे	षु	भू	रि	धा	स्रः
⏑	⏑	⏑	⏑	—	⏑	⏑	—	⏑	—	⏑	—	—
न			ज			ज			र			ग

3. The Metre in the last verse is मालिनी। The definition is "ननमयययुतेयं मालिनी भोगिलोकैः"। Here the *triads* are—न, न, म, य, य।

म is — — —

Hence the scheme is—

वि	धि	स	म	य	नि	यो	गा	द्दी	त्रि	सं	ह्या	र	जि	ह्मम्
⏑	⏑	⏑	⏑	⏑	⏑	—	—	—	⏑	—	—	⏑	—	—
न			न			म			य			य		

Following are the triads and monads used in the metres—

म	—	—	—	र	—	⏑	—
न	⏑	⏑	⏑	स	⏑	⏑	—
भ	—	⏑	⏑	त	—	—	⏑
य	⏑	—	—	ग	—		
ज	⏑	—	⏑	ल	⏑		

——:o:——

cf. "मस्त्रिगुरुस्त्रिलघुश्च नकारो भादिगुरुः पुनरादिलघुर्यः ।
जो गुरुमध्यगतो र लमध्यः सोऽन्तगुरुः कथितोऽन्तलघुस्तः ॥"